

THE HISTORY

OF THE
CREATION,
AS IT IS WRITTEN BY
MOSES in the first and second

CHAPTERS of GENESIS, plainly
opened and expounded in severall
Sermons preached in *London*.

Whereunto is added a short Treatise
of GODS actuall Providence, in ruling,
ordering, and governing the world
and all things therein.

By G.W.^{allan} Batchelour of Divinity and Pa-
stour of S^t. Iohn Evangelist.



L O N D O N,
Printed for John Bartlet at the signe of the gilt Cup, neare S^t.
Austins-gate in Pauls Church-yard, 1641.



TO THE RIGHT
HONOURABLE AND NOBLE
Lords FRANCIS Earle of BEDFORD,

Robert Earle of Warwick, William Viscount Say and

Seale, Edward Viscount Mandewile, Robert Lord Brooke,

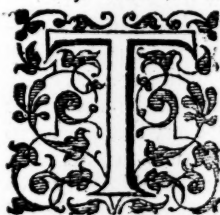
John Lord Roberts, and the rest of the Honourable Lords

Committees in the upper house of the high Court of Parlia-

ment, Grace and Peace with multiplicity of all Bless-

ings temporall and eternall.

Most Noble LORDS,



That which the learned Doctors of the *Jews* doe say of their *Masorah*, to wit, *That it is an hedge or defence to the Law.* We Christians may more truly say of our weekly *Sabbath*, the *Lords day*, *that it is the hedge of defence to true Christian Religion.* For as their *Masorah* (which was their Annotations upon all the Scriptures of the old Testament, shewing the genuine reading and signification of every word in the Hebrew text, with what pricks, vowels and accents it ought to be, and was anciently written and read by *Moses* and the Prophets, and by tradition from *Ezra*, and other succeeding Fathers in all ages delivered over unto them) did serve as an hedge and fence to keep the Scriptures of the old Testament pure from all corruption and alteration, so that if any *Scribe* did in writing any copy of them, omit or adde one word or letter; or alter and change any vowel, point or accent, his error might easily by the notes and rules of their *Masorah* be discerned and amended: So the *Lords* holy week-

לתורה
ורת סין
מס
Masoreib
sepes legi.

The Epistle Dedicatory.

ly Sabbath being rightly observed according to the Law of God, and the first institution and sanctification of it, that is, First, by cessation and rest from all worldly cares, and all secular affairs (in respect whereof it is called in Scripture, *שבת* Sabbath, that is, rest and cessation.) Secondly, by devoting it only to the worship and service of God, and by sanctifying it with preaching, reading and hearing of the word, prayer, meditation, and other works of piety and exercises of true Religion (in which respect it is called the *Lords day*, that is, the day of the *Lord Christ*, consecrated to his honor, and to the service and worship of God in his name) It is most certainly (as we find by experience) a strong hedge and fence to true Christian Religion, by which true piety, and the true knowledge and worship of God, and true Faith in Christ, are upheld, maintained, increased and continued among all Christian nations from generation to generation. Without observation of this weekly Sabbath, and keeping this day of the Lord Christ holy, by holy assemblies, the publik and private worship of God, the knowledge of Christ, the memory of our Redemption by him, and of his finishing and perfecting that great work, and resting from it in his resurrection, the publike preaching, reading and hearing of the word, and all other exercises of Christian religion, which are the most effectually ordinary means of grace and furtherances to eternall life and blessednesse would undoubtedly grow out of use, and at length utterly decay and vanish. This consideration did move me to insist more largely upon this subject, and to make many Sermons upon that Text, *Gen. 2. 2, 3.* which briefly relates the first institution of the Sabbath on the seventh day in the first weeke of the world; and Gods blessing and sanctifying of every seventh day in every week to be an holy Sabbath to his people. Out of which Sermons first publikly preached to mine owne peculiar flocke, I did afterwards compose this Treatise at the importunity of some of my best affected hearers, and imparted severall written copies of it unto divers of them, having at that time no hope to get it licensed for the Presse. For by Gods speciall providence I having handled the doctrine of the Creation, out of the 1. *Chap. of Genesis*, was by my order of preaching and expounding of that Scripture, led along and brought to this Text, concerning Gods sanctifying of the seventh day, at that very time when a book of liberty for sports on the Lords day, was by the Bishops in every Diocese sent to every Parish Church, and commanded to be publiquely read by every Minister in time of divine Service in the audience of all the

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the people: And because I proceeded to handle this subject, as the order of my text did lead me; and durst not balk that part of Gods word; I was three severall times convented before my Ordinary, and admonished under paine of suspension, to proceed no further in this doctrine, not for any error which could be objected against any part or passage in it; but only because the times would not beare it; And because I did not hold it fit nor safe for me to obey man rather then God by concealing from my flock any part of Gods truth, and shunning to declare unto them the whole counsell of God; I have undergone the high displeasure of that Primate to whose jurisdiction my Church doth belong, who upon divers false informations of catchers, which have bin employed to entrap me in my words that they might have something wherof to accuse me, hath caused me to be convented before the Kings Majesty, and the Lords of his Honourable Privy Counsell, and hath charged and accused me to be a Preacher of factious and seditious Doctrine, and for many years the great troubler of the City of *London*: Whereupon I was committed close prisoner for two and twenty weeks, and through close custody was by sicknesse brought neare unto death, and could not obtain so much liberty as to be confined to the limits of my brothers house for the safety of my life, upon bayle of a 1000 pound given, untill by the testimony of fifty five Neighbour Ministers of best report in and about the City, I was declared to be innocent and free from all the crimes of which I was accused. Now blessed be God for your happy Assembly in this most hopefull *Parliament*, by which I have been eased of my strait bonds, and the times are so changed, that this Treatise, and divers others of my labours are licensed to passe by the Presse into the publik view of the world. I should not have dared to commend it to the sight, and grave Judgement of your Honours; If your godly Zeale for the sanctifying of the *Lords day*, and for the honouring of the name of the *Sabbath* (which appeared most evidently to us all, who of late were present at the time when that scandalous libell, intituled, *Sunday no Sabbath*, was most accurately and judiciously sifted and examined by your Honours, and justly censured and condemned to the fire) had not encouraged me to this bold attempt.

Although I have in this Treatise propounded and assayed to proove out of the Text and other places of holy Scripture such a ground of the weekly *Sabbath*, as the learned in their writings have not heretofore

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observed : Yet because the end, use and scope of this discovery is most pious and godly, and it tends altogether to heape more honour on Christ, to advance Redemption above Creation ; grace above nature, the state of Regeneration above the state of Innocency ; and to shew a necessity of the change of the *Sabbath* from the seventh and last, to the first day of the week, after Christs performing and finishing of that great work of our Redemption in his resurrection ; for which he was promised on the seventh day next after the ending of the Creation : I hope it will give no offence, nor receive censure of novelty ; but rather find grace and acceptation in the eyes of your noble persons. That great G^d (who hath (as I beleve and here professe) magnified his holy weekly *Sabbath* by grounding it in the first institution on Christ promised ; and hath made it more honourable by removing and carrying it along together with Christ the Redeemer from the day of the promise to the day of the full performance of the great work of Redemption) magnifie your Honours, and make your persons still more and more honourable, by noble Acts undertaken and performed for the honour of his holy name, the advancement of true Religion ; and the peace and prosperity of this Church and Kingdome under our most gracious Soveraigne Lord and King. To whom next under God and the Lord Jesus Christ, I most humbly devote my self, and vow to remain ever a most loyall subject ; and next under him to your Honours

A most dutifull servant and daily suppliant to God

for your everlasting blessednesse,

GEO. WALKER.



OF
The externall Works
of GOD in generall,

PSALM, 135. 6.

*Whatsoever the Lord pleased that did be in Heauen
and in Earth, in the sea and all deepe places.*

THE externall outward workes of God which follow in the next place after his internall workes, are indeed nothing but his actuall execution of his eternall counsell, purpose and decree. For the unfolding of which workes in generall, and laying open of the nature, use and severall kindes of them, I have made choise of this Text. From the wordes and circumstances whereof, we may easily gather all points of instruction necessary to be knowne concerning the generall nature, use and kindes of them.

First

First, Here the words of the Psalmist shew that he speaks of Gods outward workes, because he limits them to places and times, to Heaven, Earth, Sea and all deep places.

Secondly, he speaks of them all in generall none excepted, so the Hebrew word (כֹּל) which signifies all in generall whatsoever, doth plainly shew, and also the perfect enumeration of all places which are in the world, and wherein any outward sensible and visible work can be done, to wit: the Heaven, the Earth, the Seas and all deepe places.

Thirdly, he sheweth that God is the author of these workes, as he is *Jehovah*, that one eternall God in whom there are, three persons, Father, Son and Holy Ghost, for he saith יהוה עשה *Jehovah* the Lord doth or hath done.

Fourthly, he sheweth that the Lord doth all these workes of himselfe according to his owne will and pleasure, and none of them all by compulsion, unwittingly and unwillingly, but even as hee pleased, and after the counsell of his will and pleasure כֹּל אֲשֶׁר רָצָה whatsoever the Lord pleased.

Fifthly, he intimates that all these workes of God come necessarily, infallibly, inevitably and irresistibly to passe, and that none of them all can faile which God hath beene pleased to doe, but so come to passe as he pleaseth in every respect, even in the same time and place. This hee intimates in that he saith every thing whatsoever the Lord pleased, he hath done.

Sixthly, he sheweth that these outward workes tend to make God knowne, and are of use to bring us to the knowledge of the true God, and in and by thein God is knowne aright and his greatness also. This is manifest by the dependance of this *ver.* on the former. For having said, *I know that the Lord is great and that our Lord is above all gods*, he brings in this text as an argument and prooffe saying, *whatsoever the Lord pleased that he hath done*, which is in effect all one as if he had said, *I know this by his doing of all his outward workes, for whatsoever the Lord pleased that he hath done.*

Seventhly and lastly, he shewes the severall kinds of Gods outward workes that they are not only creation but also actuall providence

providence which concludes in it the government of the world, the fall of man, and the restauration of man-kind by the redemption of the world.

Workes of creation he expresseth, *vers. 7.* and workes of his actuall providence, as ordering, governing and saving of his people by Christ, which was signified in the deliverance from *Egypt*, he reckons up in the rest of the Psalm both before and after my text, So then it is manifest that this text considered with the circumstances thereof, serves abundantly for the opening of the nature, use and kind of Gods outward works.

In the unfolding whereof, I first let us note the order, coherence and scope of it. Secondly, let us take a view of the wordes and sift out the true sence of them. Thirdly let us observe out of them by way of doctrine, a perfect description of Gods outward workes in generall, and lastly apply for some use the doctrine to our selves.

The order and coherence is this, First the Prophet in the 3. first verses, exhorts all to praise the Lord and to laud his name, more specially the Lords servants who are continuall professors in his Church. Secondly in the 3, 4, 5. verses he gives some reasons drawne from the Attributes of God and the consideration of his nature, to wit, because the Lord is good and his name pleasant, and because of his owne free grace he hath chosen *Israel*, that is, his elect and faithfull Church to be his owne peculiar people, and because the Lord is great and is a God above all gods. In testifying and affirming the Lords goodnesse and being above all gods, he brings for prooffe his owne knowledge and experience. I know (saith he) that the Lord is great, *vers. 5.* Thirdly he doth proove God to be such a one, even so good, gracious and great by his outward workes, and sheweth that by them he knowes God to be so, for he saith here in this text, *Whatsoever the Lord pleased that he hath done, in Heaven and in earth, in the Sea and all deepe places.* So that it is plaine by the order, dependance and scope of the text, That here *David* extolls Gods outward workes in generall, as things proceeding from his owne good pleasure, and serving to proove him to be good and gracious, and to make us know him so great and glorious a God as he is.

In the second place, for the wordes themselves, they are plaine and easie to be understood at the first hearing without any laborious interpretation. They run thus in the Hebrew, *All which the Lord pleaseth he hath done, in Heaven, Earth, Sea and all deepe places.* This word (all) shewes that he speaks not of some particular workes, but of all in that kind. The word *Jehovah* is the proper name of God considered in the unity of his essence with all his essentiall Attributes, and every one of the 3. Persons is called by this name, as they are of the same essence and all one God. The enumeration of all the notable places in the world wherein these workes are done discovers the workes which he here speaks off, to be outward workes which doe not abide in Gods essence and there onely subsist as his eternall counsell, decrees and inward operations do, but are done in time and place and have their subsistence in and among the creatures, such as are creating, ruling, ordering, upholding of all things, and also redeeming and restoring of all man-kinde. The word [*pleaseth*] limits the generall note or particle (*all*) unto all workes which in themselves are good, or else serve for good use, and so are pleasing to the Lord for the use sake. Hee doth not say that the Lord doth all things which are done, but all things which he pleaseth, that is, he doth not make men sinfull and wicked, neither doth he worke rebellion in men, which is displeasing unto him, but he doth whatsoever is pleasing, that is, all things which are agreeable to his nature. And whatsoever is according to his will and good pleasure, that he doth, none can hinder it. This is the true sense and meaning of the wordes. Now from the text thus opened and the circumstances observed, wee may gather a perfect description of them in generall shewing the nature and use of them.

The description of Gods outward Workes.

The outward workes of God in generall, are all things whatsoever the Lord God *Jehovah*, that one infinite and eternall God, 3. Persons, Father, Son and Holy Ghost doth according to his eternall purpose, and after the counsell and good pleasure

of his will, work, and bring to passe, not within, but without himselfe in all the world and upon all creatures therein, and that certainly and irresistably in due time and place to the communicating and making of himself known to men and Angels in his infinite and eternall nature and in his goodnesse, grace, glory, power and all other essentiall properties, for the salvation and eternall blessednes of his elect in Christ.

This description truly gathered from this Text, and the scope and order of it and discovering plainly the nature and use of Gods outward workes in generall, I will proove in every part and branch orderly and will conclude with some application.

The first thing in it is the generall matter of Gods externall workes, *they are things done*; that is, not onely actions working and operations, such as Creation, Redemption and the like; but also things or works made, effected and done by these actions, as Heaven, Earth, Angels and other things created. For all these are things done and wrought by God. This Branch is plainly expressed in this word of my Text, *וַיַּעַשׂ* (*hath done*) or doth or hath made, for the Hebrew word signifies all these. And that Gods outward works consist in doing and are things not spoken or promised but done and wrought, Divers testimonies of Scripture doe shew, *Psal. 44. 1. David* calls them workes which he *hath done*: And *Isa. 28. 21. The Prophet* saith, that the *Lord doth his workes, his strange workes*. And not to stand in repeating many Scriptures in a point so plaine; This in one word is sufficient that the two Hebrew words, *וַיַּעַשׂ* & *וַיַּבְרָא* which are used in the Scriptures to signify Gods outward workes are both derived of verbs which signify doing.

The second branch in this description comprehends in it the Authour of these workes, to wit, the Lord God *Jehovah*, that one infinite, eternall God and three Persons, Father, Sonne and Holy Ghost: This Branch doth distinguish these workes. First, from the workes of creatures which are proper to them. Secondly, from the personall operations

ons of God as the eternall begetting of the Sonne which is proper to the Father and is his worke onely. That God considered in the unity of his essence as he comprehends all the three Persons, is the Authour of these workes, and that they are common to the Father, Son and Holy Ghost; and every one of them hath an hand in every work of this kind; though one more immediately than another: The word *Jehovah* here used in the Text doth plainly shew, where it is said, *Whatsoever Jehovah pleased* or was willing to do, *that he hath done*: which word is so proper to God, and signifies *One God*, that it also agrees to every person in that one God. And this is also confirmed by divers other testimonies of Gods word, which shew that in divers of these outward actions or workes, the Father workes by the Sonne and the Sonne by the Father with and by the Spirit. The first great work of this kind, even the work of Creation, which sometimes is attributed to the Father as more peculiar to him, because *terminatur in Patre*, as the Schoolemen speak, that is, it is bounded and terminated in the Father, and he is *principium & summus terminus creationis*, the first beginning and utmost bound of creation, from whom it first proceeded, even this is attributed to the Sonne and Spirit also, as being common to all the Persons, as *Psal. 33.6. By the word of the Lord* (that is the Sonne) *were the Heavens made and all the host of them by the Spirit of his mouth.* To which adde, *Job 33.4. The Spirit of God made me*, & *John 1.3.10. & Colos. 1.16.* where it is said, that by the eternall word the Sonne all things were made both in *Heaven and Earth, visible and invisible, and without him was made nothing of all that was made.* So likewise in that outward worke of Judgement executed on *Sodome and Gomorrah*, *Gen. 19.24. Jehovah* is said to *raine downe from Jehovah out of Heaven fire and brimstone*, that is *Jehovah* the Son from *Jehovah* the Father, who are both one and the same God *Jehovah*; yea that these externall workes of God are not divided some to one Person and some to another in the Trinity, but are common to all the Persons and proceed from that one common essence, according to that saying of the

the School-men, *opera Trinitatis ad extra sunt indivisa*. Our Saviour sheweth most plainly, *Ioh. 5. 19, 22.* where he saith, that as the Sonne cannot worke of himselfe alone without the Father, but he must have and see the Father working with him, so the Father doth not judge any, that is by his owne proper act of judgement, but hath committed all judgement to the Sonne, that he may have a hand in all judgements together with himselfe, and *Iohn 16. 13, 14.* speaking of that speciall illumination of mens hearts and inward teaching which seemes most proper to the Spirit, he saith it is not of himselfe alone, but it is what he hath heard and received from the Father and the Sonne. And therefore the second Branch is manifest that the doer of the outward workes of God is *Jehovah* our God, and all the three Persons in God.

The third Branch comprehends in it the outward moving cause of all these outward workes: namely, Gods owne will and pleasure, for he is said to do them according to his eternall purpose, and after the counsell of his owne will. This is expressed in the description and in the words of the Text *כִּלְאֵשֶׁר וַיִּפֶּן* *Whatsoever the Lord pleased*, that is, whatsoever is according to the Lords will and pleasure that he hath done, and this is testified in other Scriptures, as *Psal. 115. 3.* where it is said, that *the Lord doth whatsoever pleaseth him*, and *Isa. 46. 10.* where the Lord saith I will do all my pleasure, and *Jonah 1. 14.* All which places shew that first the Lord hath a mind and pleasure to doe such things, and therupon he doth them. Also, *Ephes. 1. 11.* It is said he doth worke all things after the counsell of his will. And *Acts 2. 23. & 4. 28.* the worke of our Redemption by Christ, and all that he did and suffered is said to be done by the *determinate counsell of God*. Therefore this Branch is manifest, That Gods will and pleasure is the only inward moving cause of all his outward works, and that they are nothing but the execution of his eternall will and decree.

The fourth Branch by which these outward works are specially distinguished from his inward operation, comprehends

in it the subject wherein these workes do subsist and the circumstance of time and place wherein they are done. For these workes are not done within God himselfe, neither doe they subsist in his Essence, as his inward operations do, but they are, *Extra Dei essentiam*, without Gods essence, they are done in all the world, and upon the creatures, some in Heaven and some in Earth, others in the Sea and all deepe places (as my Text saith) and they have their circumstances of time and place, as God hath appointed from all eternity. The Creation was in the first beginning of time in the first six dayes of the world, *Gen. 1.* The Redemption wrought by Christ in the midst of yeares betwene the Law and the Gospell, *Hab. 3. 2.* and upon the mountaine where *Hierusalem* stood, *Isa. 25. 6, 7.* The great execution shall be at the end of the world in the last day of Judgement, and the workes of Gods governement and actuall providence as they are divers, so they are done at divers times, and in divers places of the world, as experience teacheth, on the very day which the Lord appointed did the flood come upon the old world, *Gen. 7. 11.* In the same day which God had fore-told was *Israel* delivered out of *Egypt*, *Exod. 21. 41.* And howsoever the words of the Apostle, *Act. 17. 18.* intimate that in God (and not without him) *We live, moove and have our being*, yet we are not thus to understand that these things are, and that we subsist in Gods Essence, and that we are so in God as his inward operations and eternall decrees are: But that we all are compassed about with Gods presence and essentiall power, which are every where, and by him as by the chiefe efficient cause and authour of life, motion and being are sustained and upheld in life, being and motion continually. For to be in God, that is, to subsist in his essence, doth necessarily imply coeternity and consubstantiality with God. *Quicquid est in Deo Deus est*, nothing can be within his Essence, but it must be coeternall with God and of the same Substance with him. Hee who denies this must needs deny God to be immutable and most simple, free from all composition. Therefore this Branch also is most
manifest

manifest and doth containe in it nothing but solid Truth.

The fifth Branch containes 'in it the manner of Gods outward works, to wit; that in respect of God himselfe, they are done with such power as cannot be resisted, and in respect of the event, they are certaine, infallible and cannot faile. This is truly collected from the Text: For it is said that all *Whatsoever the Lord pleaseth hee doth*, or hath done, which shewes that not one jot of his will and pleasure failes but comes to passe. If his will or pleasure could be resisted or any thing prevented which he willesh to worke, surely the Divell who is so cunning, watchfull and malicious would in some things have defeated God, or this either by himselfe or some of his instruments: But this Text affirms the contrary, that whatsoever the Lord pleased he hath done in all the world. Therefore in respect of God they are all unresistable, and in respect of the event infallible. And this *David* testifieth, *Psal. 115. 3.* saying, *The Lord doth whatsoever pleaseth him.* And *Isa. 46. 10.* *my counsell shall stand*, and I will performe all my pleasure, yea because these are voluntary workes of God and are willed and decreed in his secret counsell from all eternity (as I have noted before) therefore they must needs be unresistable, for *Who can resist his will, Rom. 9. 19.*

The sixth Branch containes the principall use and effects of Gods outward workes; namely, the making of himselfe knowne in his nature and essentiall attributes and so communicating himselfe to his elect. That Gods externall workes doe all serve for this use and doe worke this effect we may gather from the dependance and inference of this Text. For the Psalmist having professed that he knows the Lord to be great and that he is the onely true God above all gods, that is, who hath all the essentiall properties of the true God, he proves it by and from his workes, and sheweth that by meanes of them he knoweth it. And other Scriptures and experience confirme the same, *Psal. 19. 1.* It is said, *that the heavens declare the glory of God, and the firmament sheweth his handy worke, day unto day uttereth*
A 4
speech,

speech, and night unto night sheweth knowledge, and Rom. 1. 20. The visible things of God are seene from the creation of the world, clearly being understood by the things which were made: Even his divine Power and God-head. So the works of Gods actual providence in governing and upholding the world, and in mooving the Heavens and the starres in order, doe shew his infinite wisdom and supercelestial glory, *Psalm*. 8. 1. His overthrowing of his enemies and the persecutors of his Church, as in the flood of *Noah*, and in the drowning of *Pharaoh* and his host do shew his power. His giving of Christ his Son for a Redeemer abundantly testifieth his infinite goodnesse and bounty; his punishing our sins in Christ to the full, shews his infinite Justice, and his pardoning of beleivers by Christs satisfaction, freely given and communicated to them, shewes his infinite mercy and free grace, as the Scriptures often testifie, and our own consciences within us do witness and our daily sense and experience do proove. And in our Redemption and application of it we see discovered the Trinity of Persons in one God. And while wee in these things, as in a glasse behold the glory of God with open face (the vaile of ignorance being remooved) we are changed into the same Image from glory to glory, and so come to have communion with God, and the fruition of him, *2 Cor.* 3. 18.

The seventh and last Branch sets before us the utmost end of all Gods outward works, to wit the eternall blessednesse of the elect, by the communion, vision and fruition of God in all his glorious attributes, as wisdom, power, goodnesse, mercy, justice, and the rest. The Text it selfe intimates this Truth to us; saying, that all these workes of God proceed from his good will and pleasure. For the good pleasure and will of God consists chiefly and principally in willing that his elect shall be brought to perfect communion of himselfe and of his glory for their eternall happinesse. And what God willeth according to his owne good pleasure, and doth because he is pleased so to do, it must needs aime at the blessednesse of his elect by the sight and fruition of him and his glory. Now therefore all Gods outward works

workes proceeding from Gods pleasure must needs tend to this end, and this is confirmed, *Rom.8.28.* & *1 Cor.3.21,22,23.* where we read that all things worke together for good to them that *love God and are the called according to his purpose,* and that all things *are the elects,* the world, life and death, *things present, and things to come, and they are Christs and Christ is Gods,* also *Col.1.16.* all things *visible and invisible* were created as by Christ so for him, that they might serve him for the salvation of his elect, and for this end and purpose Angells, principalities and powers are said to be made subject to Christ, *1 Pet.3.22.* And their office and ministry and the great wonders which God doth by them are said to be for them, *who shall be heires of salvation, Heb.1.14.* To these testimonies many reasons might be added, I will onely call to mind that which I have else where abundantly declared and proved, to wit, that for this end the world is upheld by Christ, and for his sake and through his mediation ever since mans fall, and for this end the wicked live, even the barbarous and savage nations, either that they may serve for some use to Gods people; or for the elects sake whom God will raise up out of them, or that God may shew his justice and power on them being fitted for destruction, to the greater glory of his elect, even the judgements of God on the wicked, and their damnation serve for this end, to increase the blessedness of the *Saints.*

The doctrine of this description serves for to stirre us up in imitation of God our Creator, not to content our selves with saying, purposing and promising, or with making a shew of doing good workes, but to be reall, true, constant and faithfull in performance of them. For so doth God, whatsoever he promiseth or purposeth or is pleased to doe, that he doth in Heaven and Earth. Sluggards who delight in idleness doing nothing, and Hypocrites who say and promise and make great shew of doing, but are barren of the fruites of good workes, as they are most unlike to God and contrary to him, so they are hatefull and abominable in the sight of God, and they onely are accepted of God who are active Christians, *alwayes doing good and abounding in the Worke of the Lord,* their labour

labour shall not be in vaine, but every one shall receive reward according to his workes which are evidences of his communion with Christ, and of his faith, justification and sanctification; wherefore seeing God is alwayes reaching forth his mighty hand to worke in Heaven, in Earth, in the Sea and all deep places for our profit: let us be alwayes doing and studying to do good for his glory.

Use 2.

Secondly it serves to move and direct us in and through the outward workes of God to see and behold the infinite, eternall and omnipotent God, and his divine power and Godhead, and in the unity of Gods essence, the sacred Trinity of persons, because all the persons have a hand in every worke, and that one God who is three persons is the author and worker of every divine outward worke, as this doctrine teacheth. It is a common custome among men when they see and behold the handy worke of any person, to remember the person, to bee put in minde of him by the worke, especially if he have knowne the person before, and beare the love and affection to him of a friend and a beloved one. So let it be with us, so often as we see and behold the visible outward workes of God, let us in them behold the face of God, and remember his glorious attributes. Let us in the great workes of Creation behold the wisdom and power of God the Creator, in the worke of Redemption the mercy, bounty and love of God, in our Sanctification, the love and the holiness of God, and in them all let us behold the three glorious Persons in that one God who worketh all things after the counsell of his owne will. The Father by his eternall Word and Spirit creating all things. The Sonne sent forth by the Father in our nature, and sanctified by the Spirit, redeeming us and paying our ransome. The Holy Ghost shed on us by God the Father through the Sonne Christ in our regeneration. And all three conspiring together to purge, sanctifie and justifie us, and to make us eternally blessed in our communion with them, and in our fruition of God in grace and glory. And let us take heed and beware of idle and vaine speculation of Gods great workes which shew his glory and proclaime his glorious Attributes, Wisdom, Power

Power and Goodnesse, left by such idle negligence wee become guilty of taking the name of the Lord our God in vaine.

Thirdly from this description we may easily gather and conclude, that sinnefull actions as they are evill and sinnefull are not Gods workes; for God is pleased with those things which he doth, and his workes are according to his pleasure, but God is not pleased with sinnefull actions and evill workes, he hath no pleasure in iniquity, *Psalm. 5. 4.* If any aske, How then can it be done if he will not and be not pleased? I answer, That in them there is to be considered, 1. A naturall motion or action proceeding from some created power, and so from God the Creator, and this is good and of God and according to his will as it willeth things properly. 2. There is a corruption, perversenesse and crookednesse of the action, this is of the Divell and mans corruption: this God hateth; but because actions thus corrupted and stayned make way for God and give him occasion to shew his wisdom and power in ouer-ruling them and disposing them by his hand to a good end and his justice in punishing them; therefore God is pleased to continue that naturall power to the wicked which they pervert and abuse, and to over-rule such wicked workes and to raise light out of that darkenesse. And therefore let us not impute any evill and sinfull workes to God, as they are evill and sinfull, nor wickedly imagine that he is the author of sin. His hand is never in any sinfull work, otherwife then to over-rule, order and dispose the sinfulness and evill thereof to some good end and purpose.

Fourthly we are hereby admonished not to impute any worke done in the world to fortune or chance, as worldly Epicures do, but to ascribe all workes and every thing which comes to passe to the certaine will, purpose and determinate counsell of God. It is true that in respect of second causes and purposes of men, many things come to passe accidentally and by chance, no man purposing or intending any such thing, but in respect of God they are certaine and infallible, they all happen according to his will, and without it not an haire can fall from our heads nor a Sparrow fall to the earth,

earth, all power and motion is of him, and the abuse of the power and motion which is from the Divell and mans corruption he willingly permitted, and doth over-rule and dispose by his wisdom and providence to a good end. And therefore in all casualties and accidents let us comfort our selves and rest content and bee patient knowing that they come not but by his will and pleasure.

Use 5.

Lastly let us rejoyce in all the great workes which we see done in the world, and honour them as meanes tending to our salvation, if we be Gods faithfull people, and with care and conscience walke before him according to his word, and let the sight of them put us in mind for our comfort, that our God in whom we trust doth not lie idle, nor slumber or sleep, but by a mighty hand and stretched out arme hath done all these great things, and is continually doing and working for us, to bring us at length out of all troubles and dangers, and to set us and establish us for ever in eternall rest, glory and blessednesse.

The next thing which in order followeth after the description of Gods outward workes in generall, is the unfolding and distinct handling of the severall sorts and kindes of them. And because the right dividing of them into heads, and the reducing of all the particulars unto their proper and naturall heads, is a maine ground of light, and a sure way to the distinct handling and understanding of them, I will therefore (before I proceed any further) labour to divide them aright into their naturall heads according to the rules of reason and truth, and so will proceed to that which is the first in time, and by the course and order of nature, namely the creation of the world and all things in it. The learned though they all acknowledge every kind of Gods outward workes, and doe not differ in the kindes and numbers of them: yet they are at variance about the true division of them into their first and principall heads.

Some divide the works of God into the works of Creation and the works of Redemption. But this is no perfect division, the two members of it do not containe all the outward works

of

of God, for over and besides them there are works of preservation and of judgement and revenge.

Others divide all Gods outward workes into the works of nature and the workes of grace. The workes of nature they divide into two sortes, 1. The workes which concerne the first beginning of nature, that is, the workes of creation, 2. The workes, which concerne the preservation, which they call the workes of Gods providence. The workes of grace they hold to be the workes of Redemption and restauration of man-kind, by which God brings supernaturall blessings to men: But this division failes in divers respects. First, It makes a difference betweene workes of nature and workes of grace, whereas indeed creation and preservation, which they account workes of nature, are in some sense, workes of grace. For God of his owne free grace created man in his own Image: And now and ever since the first sin of *Adam*, which brought death and destruction into the world, all workes of preservation by which God preserveth men in being and life, are workes of free grace, and the preserving of his Elect unto his heavenly Kingdome is a worke of supernaturall grace in Christ. Secondly, they erre in distinguishing between the workes of Gods providence, and the workes of Redemption and restauration, whereas Redemption and restauration are principall workes of Gods providence, by which God provides for his elect in Christ, such things as neither eye hath seen, nor care heard, neither have entred into the heart of man, 1 *Cor. 2. 9.*

A third sort there are who divide all Gods outward workes into these two heads only; namely, the workes of Creation, and the workes of actuall providence. This I take to be the best and most perfect division. First, because under these heads are all Gods outward workes contained, and there is not any one which may not be reduced under one of these two. For whatsoever God doth, or hath done, or can doe for the giving of the first being to all things may be reduced to Creation. And whatsoever God doth, or can do for the ordering, preserving and disposing of things created, and of their being and wel-being, may be brought under the

the works of his actual providence: Secondly, there is a perfect distinction and difference between the works of creation and the works of actual providence: So far as mans substance differs from mans misery and mans felicity, so farre doth every proper worke of Creation differ from the works of Gods actual providence in their objects. And although God in the creating of things in order did shew his providence for man, in that he first made a place of habitation for him, and all things which may serve for his use, as plants, trees, fruits, light and other necessities before he created him, yet this breeds no confusion between the works of creation and the works of preservation, for two things may go together in time and place, and may be in the same subject (as we see, sense and understanding, hearing and seeing in one man at the same time, and heat and light in fire) and yet they may be different in themselves.

This order therefore I do purpose to follow hereafter by Gods assistance in prosecuting the body of Divinity. First, I will begin with the Creation, and will labour to unfold the nature of it in generall. And then I will proceed to the handling of all the speciall works thereof, every one distinctly by it self in particular.

Secondly, I will passe from thence to the works of Gods actual providence; under which comes the government and preservation of the world, and of all things created, and the ordering and disposing of every thing to the proper end of it. More especially, the fall of man into sin, misery, and guilt of damnation: And the Redemption of man from misery and his Restauration to grace and glory by the application and fruition of Redemption, and by true spirituall union and communion with Christ the Redeemer, and with God the Father in him by the inhabitation of the Holy Ghost.

Thus much for the generall Doctrin of Gods outward works laid down in this Text, and for the division of them in their severall heads and kinds, unto which all the particular outward works may be reduced.

F I N I S.



ΠΡΩΤΟΚΤΙΣΙΑ.

OF THE
CREATION
OF THE VVORLD.

GEN. I. I. *In the beginning God created the
Heaven and the Earth.*



IN this Chapter the historie of the Creation is most plainly and succinctly written by *Moses*, and the workes of the six dayes are distinctly laid downe according to the order wherein God created and made all creatures in heaven and earth.

In the second Chapter, some things which were but more briefly and generally laid downe in the first Chapter, to wit the creation of plants, herbes, and trees, and of birds and beasts, and especially of man and woman, and the creation of the garden of *Eden*, with other circumstances; are more plainly and fully related. And therefore I have made choice of those two Chapters, the words whereof doe give us ground and occasion to handle the doctrine of the creation, and to discusse of all points therein needfull to be knowne for the glory of God, and our own profit and comforts.

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Π Ρ Ω Τ Ο Κ Τ Ι Σ Ι Α .

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In the whole history, comprehended in these two Chapters, the Spirit of God offers to our consideration two things. First the creation as it is a worke of God, together with the severall parts and degrees of it. Secondly, the creatures produced by that work, even the whole world, and all things therein contained; that is, the heavens and the earth, all the host of them.

Creation. Creation is here described: First, generally according to the common nature of it, as it concerns all creatures, and is the making of them all. Secondly, it is distinguished and described particularly according to the severall parts and branches thereof, as it concerns severall kinds of things created.

First, Creation is described generally by the name, the Author or cause, and by the time and forme of it, throughout this whole Chapter.

Secondly, it is distinguished into two branches or degrees. The first is simple or absolute and immediate creation, which is a making of something out of nothing. The other is secondary creation, that is, a making of perfect things out of an imperfect matter which was before created of nothing, and was of it selfe most unfit for any such substantiall forme and being as was raised out of it.

Simple or absolute creation, which is a making of things out of nothing, is laid downe in the first verse: And that is here distinguished into two particular branches, according to the number of the things created; *the Heaven and the Earth*.

The first is, the creation of the highest heavens, and all the host of them, as the spirit of God by *Moses* expounds himselfe more plainly, *Chap. 2. 1*. This was a most perfect creating and making of things perfect in nature, forme, and being, out of nothing, and that in an instant.

The second is, the creating of the earth, that is, a rude imperfect masse, and confused Chaos or deep, which was without forme and void, and fit for no substantiall forme or perfect being as yet; neither could subsist, but by the spirit supernaturally sustaining it. For so the word, *Earth*, is expounded in the next verse, even to be that rude masse and deep, which he made of nothing, that it might be the common matter of all the inferiour visible world, and of the creatures therein contained.

The second maine branch of creation, which I call *secondary*, or mediate creation, and which is a making of things perfect out of an imperfect matter created of nothing, is laid downe historically throughout these two Chapters, where the creation of the severall kindes of creatures in the six dayes is described particularly. And this hath also two particular branches.

The first is the creating of things out of the first rude confused matter, which was without forme and void, and full of darknesse; such was the creating of the foure elements: 1. Fire, called light. 2. The Aire, called the firmament. 3. The Waters, or the Seas. 4. The Earth or drye land.

The second is, the creating of things perfect out of the second matter which was beforehand formed, and disposed into the forme and substance of elements; such was the creation of the Sunne, Moone, and Starres in the heavens; and of the foules in the aire, and fishes in the sea, and beasts on earth, which were all created of the second matter, that is, of the matter of the elements brought into forme.

There is besides these branches of creation, another particular creation, mixt of simple and secondary creation, namely, the creation of man; who, in respect of his body, was made of the dust of the earth by secondary or *mediate* creation; and in respect of his soule was created by God, as the Angels were, immediatly of nothing, by a simple, absolute and *immediate* creation. This is also described, First generally in this Chapter, verse 26, 27. and also distinctly, and particularly, *Cap. 2.7.*

And as this history doth describe the act or worke of creation, Creatures both generally, and particularly in all the branches thereof: so also all the Creatures or kindes of things created.

The Creatures are here distinguished according to the time and order of their creation. Some of them were created in the first beginning of time, in the first moment wherein time first began, to wit, the highest heaven with the inhabitants thereof, the Angels; and the earth, that is, the rude masse or first common matter of the inferiour world, and all the creatures therein. Some of them were created in the progresse of time, or in times distinct, even in six severall dayes, to wit, all the rest of the creatures: and they are distinguished by the time and order of

their creation. Some were created the first day, some the second, and the rest severally in the rest of the six dayes, and they are described by their severall names and natures, as shall appeare hereafter, when they come to be handled distinctly.

C H A P. I.

Of the Creation in generall. What the Hebrew word signifieth. Of the Author, Time, Object, and Forms of the Creation. A description of it: demonstrated in all the parts. The Manner of Creation, in foure things. Angels had no hand in the Creation. Foure uses of the Point.

THe first thing now to be stood upon, is the creation in generall, as it is described in the generall nature of it, by the name, the Author or causes, and the time when it first began, and when it was done, and that chiefly in this first verse.

First, Creation is here set forth by the name of it in this word ברא, created. Secondly, by the Author or sole efficient cause of it מלחים, God. Thirdly, by the time when God began the creation, בראשית, in the beginning; and wherein he perfected that worke, in six dayes. Fourthly, by the forme and manner of it, vers. 3: *God said, and it was done.*

To create,
what.

1.

First, the word ברא, created, if it bee rightly understood according to the true and proper signification of it in this place, may give great light to the matter in hand. I will therefore first distinguish it according to the severall significations in which it is used in the Scriptures, and will shew in what sense it is here to be taken, and then will come neere to the matter. First, it signifies properly, that extraordinary miraculous worke of God by which he gives a substance, and substantiall being to things which before were not, and doth make them either of nothing, or of some matter which hath in it selfe no naturall fitnessse or disposition to receive such a forme, or to be turned into such a substance: thus it is used, *Deut. 4. 32. in these words, from the day that God created man. And Psal. 148. 5: He commanded, and they were created.*

2.

Secondly, by a metaphore, this word signifies the extraordinary works of God, which are very like unto the creation, because they

they are done by a supernaturall power, and suddenly brought forth as it were out of nothing, when there was no meanes, or naturall disposition going before. Thus the act of regeneration (in which the wicked corrupt heart of man, which by nature is unfit for any holinesse, and most prone to wickednesse, is changed in a moment by the Spirit of God, and becomes a cleane creature and a new man) is called *creating*, *Psal.* 51. 12. Thus are all great and miraculous works of God called creating: When hee raiseth up wonderfull strength out of weakenesse, and by them who are as nothing, doth overthrow mighty gyants and strong armies; this is called *creating*, *Exod.* 34. 10. When God of a stubborne, stiff-necked nation, and of a people scattered, despised, and counted worse than nothing, raiseth up and maketh a most holy people and glorious Church, as he will doe in the last conversion of the Jewes, this is called commonly in the Prophets by the name of *Creation*, as *Psal.* 102. 18. and *Isa.* 43. 7. and 65. 18. And when the Lord in his iust wrath doth raise up evill, and destruction to the wicked out of good things, which naturally turne to good; this is called *creating*, *Isa.* 45. 7. and to every rayling up of things without meanes, as *Psal.* 104. 30. When God suddenly beyond meanes or expectation, by the supernaturall power of his Spirit reneweth the face of the earth, it is called *creating*.

But in this place the word is to be taken in the proper sense, for making things either of nothing, or of matter made of nothing, and of it selfe unfit and without naturall disposition for receiving any such forme as that which God doth give unto it. The word thus expounded sheweth what creation is, even a making of things out of nothing, or of rude matter undispofed for such a forme and being, as God in an instant frameth out of it. And so it differs from all other kindes of making and producing things; as from naturall generation of living creatures; and of clouds; raise; thunder, and the rest, which are made by an ordinary power out of matter fitted for the forme of things produced: and from all artificiall making of things, as house, and other things made by art, of matter fit and disposed.

The second thing by which creation is described, is the author and cause of it, expressed in the word *by*, *God*, which word is not here used metaphorically, to signifie Angels, false Gods, and

men who are ministers and vicegerents under God, as it is sometimes used in Scripture; but it is here taken in the sense, which is most common and frequent in the originall, that is for the true God, and is one of his sacred Names. And it is a word of the plurall number, and in many places is joyned with verbes of the plurall number; and that for this end, to teach us, that though God, whose name this is, bee but one in nature and essence; yet in that unity of essence, and in that one eternall *Jehovah*, there is a pluralitie, that is, a Trinity of Persons. This word therefore doth here plainly intimate unto us, that Creation is an action of the whole Trinity, and that it is the joint worke of all the three Persons, even of God the Father, God the Sonne, and God the Holy Ghost; and this shewes, that neither Angels, nor false Gods, but *Jehovah* the true God, is the Author of the Creation, as appears, *Cap. 2. 7.*

Time.

The third thing by which the Creation is described, is the time of it, both the first time in which God began to create, and did create the highest heaven, and the rude masse, the earth; and also the progresse of time in which God created all visible things in order, and finished the whole frame of the visible world: This is expressed in the word *בְּרֵאשִׁית*, in the beginning, and in other parts of the Chapter which mention the particular dayes in which every thing was made. For this word though sometimes it signifies *Eternity*, and intimates unto us the eternall being of the Son of God, together with the Father from all eternity, and before all worlds, as *Prov. 8. 22.* where eternall Wisdome saith, *The Lord possessed me in the beginning of his way before his works of old:* and *John 1. 1.* *In the beginning was the Word:* yet most commonly and frequently in the Scriptures, being laid downe absolutely, as in this place, it signifies either the first moment, and beginning of all time, as in this verse; or else the first six dayes of the creation, or any one of them, in which dayes God made & finished the whole frame of heaven and earth, and all the host of them; as *Isa. 46. 10.* where God is said to declare and foretell the end of all things from the beginning, that is, from the six dayes of the creation; in which God began to speake to man and foretell his end; and *Joh. 8. 44.* where the Divell is called a murderer from the beginning, that is, from the last day of the Creation in which God made, & the Divell marred

marred man, and brought him under death. The time of the creation, as here I take it in generall, is not *only* the first moment of time, as in this verse it signifies, but also the six dayes mentioned distinctly in the rest of the Chapter. For the highest heaven, and the rude matter, the earth, were created in the first moment of time, and all other things in the space of six dayes, as the historie most plainly teacheth.

Some, besides that which I have observed from this word, doe gather also, that the time and moneth of the yeare in which God created the World, was the seventh moneth, which wee call September. The ground of their conjecture is a Cabalisticall conceit of some Jewish Rabbins: to-wit, because the letters of the word **בחשרי**, which signifieth *in September*, are the same with the letters of the word **בראשית**, which signifies here *in the beginning*; and therefore, as the letters of the one word, if they be transposed make up the other word, so both words agree in one time; and this beginning was in the moneth September. But their ground is deceitfull: First, because September, which is the seventh moneth, is called in the pure Scripture Hebrew **אחנניס**, 1 King. 8. 2. and **חשרי** is a word of the corrupt Rabbinicall Hebrew tongue, and therefore Gods Spirit alluded not to it. Secondly, the word **בראשית** hath the letter (**א**) in it more than the word **בחשרי**, and so they doe not perfectly agree. Thirdly, the Rabbins and Cabalists doe not agree among themselves in this conceit: For some of them have another conceit, that the letters of this word are the same with the two words **בית ראש**, *the first or chiefe house*, that is, the Sanctuary. Others that it hath the same letters which make up the words **ברית אש**, that is, *the Covenant of fire*, to shew the purity of the burnt offerings made by fire; And many other such conceits they have concerning this word; which to repeat were losse of time.

I am not ignorant that some learned men, and judicious divines doe hold this opinion of the worlds creation in Autumne and September, but for other reasons; especially because Autumne is the time when all fruits come to perfection, and therefore Gods creating of all things perfect was in that time of the yeare. But this is no good reason; for many creatures have their perfection and glory in the Spring-time, as hearbs, flowers, and
such

such like. And birds and beasts, doe chiefly breed in the Spring, and the Spring revives the things of the earth, and makes them fresh and Greene. And the cause why many fruits come not to perfection till Autumne, is the corruption of the earth, and the curse laid on it for mans sinne. In the creation things when they first began were perfect, and so would they be in the Spring and all the yeare, if man had not brought a curse upon them. Therefore I leave such curious points, as not needfull to be determined; or if I incline to any opinion concerning the time of the yeare, it is that the world was created in the Spring, when the day and night are equall and both of one length in all the world, that is, in the moneth **אביב** Abib; which is part of March, and part of Aprill. For this, God seemes to teach, *Exod. 12. 2.* where hee in-joines the Israelites to account that for the first moneth of the yeare, contrary to the custome and account of the Egyptians, which they had before followed.

Object. The fourth thing by which the creation is described, is the Object or effects, that is, the things created, even the *Heavens* and the *Earth* and all *things in them*. For it is said, *God created the heaven and the earth.*

Forme. The fifth thing is the Forme and manner of the creation, to wit, by saying, *Let it be done, and it was done*; this appeares, *vers. 3, 6, 9.* which implies also the matter and the end. Now here a question may bee moved concerning this word of God; whether it was *λόγος προφορικός*, a word spoken and uttered with a sound, like that

What word it was. which God spake from Mount Sinah in giving the Law; or *λόγος ἐμπυρτος*, the inbred facultie of reason and understanding; or *λόγος ἐνδιάθετος*, an inward thought of God, caused by outward objects; or whether it was *λόγος ἐκείνιος*, and *ὑπεράνωτος*, the substantiall and eternall Word, the Sonne of God. **1** First, it cannot be a word spoken and uttered with a sound; for that requires aire as the *medium* of it, and there was none when God said, *Let there be light*; there **2** was no eare to heare, nor any use of such words. Secondly, it cannot be any inward thought of God, now beginning to thinke of the creation and being of things; for this purpose was in God, as **3** all thoughts are, from all eternity. Neither is this word, the Son of God, now spoken that is begotten, and not till now, as some hereticks dreamed; and this saying of God the *begetting* of the Son;

Son. For, the *Son* is God, the creatour coequall and coeternallo the *Father*; and that God which said, *Let there be light*; and, *Let there be a firmament*, &c. Wherefore the true meaning of that speech, is this: That, as God the *Father*, *Son* and *Holy Ghost*, had decreed and purposed, from all eternity, to create all things out of nothing; so in the beginning, in the first moment of time, the *Father*, by his eternall Word the *Son* and by his *Spirit*, not as instruments; but chiefe agents with him selfe, did actually put his decree in execution, and that so quickly as a word can bee spoken with the tongue, which hath before been conceived in the heart; and that all was done at Gods beck and command, most easily, without any toile or labour; and that, as the word spoken is the revealing of mans will, so the creation was the declaring of Gods eternall will and purpose, by the open execution of it; and, in a word, that God by his Wisdome, Will, Goodnesse, and Power, which are his attributes, by which, as by a speaking word, hee is made knowne to men, did create and make all things, and, for an end, not in vaine, for his word is never in vaine. Now from these things laid down plainly in the words of this first verse; and in the verses following, wee may gather this description of creation in generall, viz.

That it is, the first outward act or worke, of God Almighty, the *Father*, *Sonne* and *Holy Ghost*, performed in the first beginning of time, by which, hee immediatly brought all things out of nothing, according to his eternall purpose, and gave the first being to the world, and every creature therein, when as they were not; and that by his owne infinite goodnesse, wisdome, power, and will, actually working, and like a powerfull Word and commandement, bringing all things to passe out of meere nothing, or that which was as nothing made of nothing, without any instruments, toile, labour, alteration or delay, for the revelacion of him selfe, and for the communion of his goodnesse and glory.

This description truly gathered from this text and this historie, is in whole, and in every part confirmed by other testimonies of Gods holy infallible Word.

First, creation is an outward act or work, because it is not within God him selfe, but his making of things, and giving to them a being, different from his own essence.

A large description of Creation.

Taken into parts, and proved.

I.
Opus ad extra.

C

Secondly

Secondly, it is Gods *first* outward act, because it was the giving of the first being to all kindes of creatures; in which, and upon which, hee exerciseth all other outward works: these two points are manifest and need no further prooffe.

But as for the third point, the *Author or first cause*, God the Father, Sonne and Holy Ghost: wee have manifest prooffe of it in Scripture, able to satisfie any reasonable mind. First, that the Lord *Jehovah* the only true God (not Angels) is alone the Creatour of all things. Holy *Job* testifieth, saying, that hee alone spreaderh out the heavens, and treaderh upon the waves of the Sea, *Job* 9. 8. And *Isa.* 44. 24. I, saith *Jehovah*, am the Lord that maketh all things, that stretcheth forth the heavens alone, that spreadeth abroad the earth by my selfe. Secondly, that all the three Persons are equall in this worke; and as they all are one God, so are one Creatour of all things; it is manifest, *Job* 35. 10. Where the Creatour of all things, is called in the plurall number עשׂו, *my makers*, that is, more Persons than one, even three Persons in one God: and *Psal.* 149. 2. Let *Israel* rejoyce בַּעֲשׂוֹ, in them that made him: and *Ecclesi.* 12. 1. Remember thy Creators בְּרֵאשִׁית; and *Isa.* 54. 5. The Lord thy makers is thine husbands, the Lord of hostes is his name. For the Father in particular, there is no doubt, all confesse him to be the Creatour, and so the Scriptures testifie, *Prov.* 8. 22, 23. and *Heb.* 1. 2, 3. For the Son also we have plaine texts, that by him all things were made, and nothing without him: *John* 13. 10. and *Joh.* 5. 17, 19. *1 Cor.* 8. 6. *Col.* 1. 16. *Heb.* 1. 10. And as the Spirit is one God with the Father, and the Sonne, so his hand wrought with them in the Creation, as appeares, *Gen.* 1. 2. Where it is said, the spirit of God moved upon the face of the waters, that is, cherished the rude masse, as the Hen doth her egges by sitting on them, and so gave forming vertue to them; so the Hebrew word signifieth: and *Job* 26. 13. God is said by his spirit, to have garnished the heavens: and *Job* 33. 4. The spirit of God hath made me, saith *Elihu*: and *Psal.* 33. 6. By the Word of the Lord, (that is, the Sonne) were the heavens made, and all the host of them by the breath of his mouth, that is, his spirit.

Fourthly, for the time of the Creation, we need not stand much upon prooffe of it. This Text sheweth, that it began in the beginning or first moment of time: And in six dayes, it was perfected and fully finished, as the rest of the Chapter sheweth: It was of

old that God founded the earth, and made the heavens, as the Psalmist testifieth, *Psal.* 102. 25. that is, in the first beginning of times. And reason tells us, that time being a circumstance, and inseparable companion of creatures visible, must of necessity begin together with their being. Yet one thing is worthy to be noted in the time; namely, That, whereas God was able in the first moment, to create all things as he did the highest heavens, and the rude masse, which is called the earth in my Text, and which was the common matter of all the visible world: yet he did distribute and divide the creation into divers acts, which are distinguished one from another by the effects, that is, the creatures made; and by the severall times and dayes also wherein they were performed. Which point wee will insist upon, as it well deserves, when we come to the severall acts, performed particularly in severall dayes of the Creation.

The fifth point in the description, is the generall *object*, and *effect* of creation, to wit, all things and the first being of them: For, here the *object*, and *effect*, concur and are altogether the same. The world and all things therein, and the first matter of which they were made, as they are the onely things about which the act of creation is exercised; so they are the object of creation: And as they are things made by the creation, so they are effects of it. Now this generall *object* and *effect*, as it is truly gathered from the enumeration of all the kinds of things created, which are numbred in this Chapter and the next, and is plainly expressed in the description: so it is abundantly testified in all the Scriptures; as *Isa.* 44. 24. and *Coloss.* 1. 16. and *Exod.* 20. 11. where all things in heaven and earth, visible and invisible, are said to be made, created and formed by God: Yea, the first rude matter it selfe, out of which the inferior world was made, is here in my Text said, to be created by God. And this is confirmed by reason, drawn from the nature of God, and his Name *Jehovah*. For God, as this Name signifieth, is an absolute essence of himselfe, and the first being of all, and the Author of all being: Therefore, every thing which is, or hath being, must needs be of him, and be his creature.

The sixth point in the description, is the *matter out of which*, God created all things: under which, we comprehend two things: First,

the matter improperly so called, or *Terminus à quo*, from whence God brought the first being of all things immediately : And that was either *negative*, even nothing, or their not being at all ; or *positive*, their being in Gods eternall purpose onely. This was the first matter which God had to worke upon in the first immediate act of creation. Secondly, the matter properly so called, that is either the rude masse made of nothing, which was *without forme, and void* ; or the foure Elements, which had in them no forme or being of the things created, and so were as nothing in respect of that being which God gave to every particular thing which he made of them. For prooffe of this, we have a plain testimony, *Heb. 11. 3.* where the Apostle saith, *By faith we understand that the worlds were framed by the word of God* : So that the things which are seen, were not made of things which doe appeare. Here it is plaine that hee speakes, 1. Of creation in generall, in that hee saith, *The worlds were framed*. 2. In that he denies the visible world to be made of any naturall things, which doe *appeare* to any sense; hereby hee shewes, that their first matter was made of nothing; and if they had no matter before the creation, much lesse had invisible spirits any matter. 3. In that hee makes this a matter of faith to bee beleaved, not to bee knowne by reason; hereby hee sheweth, that there was a creation of their first being out of nothing : for reason, without faith, can apprehend a making of things of matter fitted and prepared. 4. In that hee doth not say simply, that they were not made of any thing; but saith, rather, *they were not made of things which doe appeare*; hereby hee intimates, that they had a being in Gods purpose and secret counsell before. Reason also gathered from the present Text doth prove, that no creature in the world was made of matter uncreated; or of matter co-eternall with God : for here it is said, that God first made the rude matter, which was without forme, which he needed not to have done, if there had been any eternall matter uncreated.

Secondly, this matter could not subsist but by the Spirit of God, exercising his creating power upon it, as the second Verse sheweth : Therefore all things were made of nothing; some immediately, as the highest heavens, and the first matter, called earth, and the forme of every thing; and some of a matter, either that

that first without forme, or else unfit for such a being, as God made out of it.

The seventh thing in the description is the *forme and manner* of the creation in general, and that consists in foure particulars.

7.
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1. First, that God in the creation had *no moving causes* to move him thereunto, but his owne will, goodnesse, wisdome, and power; and by them, and according to them hee created every thing. First, that God created all things by the free liberty of his owne will, and according to his owne good pleasure; and was not by any necessity compelled thereunto, it appeares plainly, *Psal. 115.3.* and *135.6.* where it is said, that God hath done all things *what soever pleased him: and what soever pleased him he hath done in heaven, earth, sea, and all deep places:* and *Revel. 4.11.* it is said, that God hath created all things, and *through his will and pleasure they are created.* Secondly, that God created all things by his goodnesse, and according to his good pleasure, as the places last cited doe shew; so also the goodnesse, which at the first creation did appeare in every thing created, proves it most sensibly: For as it is said of Light, that it was *good*, Verse 4, and so likewise of every other thing, that it was *good*; so of all in general, which God had made, that they were *very good*. Now all goodnesse in the creature comes from the goodnesse of the Creatour, and is an image and shadow of it: Therefore certainly God by, and according to his goodnesse created all things. Thirdly, that God created all things by his wisdome, and according to it, the Scriptures abundantly testifie, *Psal. 104.24.* where David saith, *Lord, how manifold are thy workes, in wisdome hast thou made them all!* and *Psal. 136.5.* *The Lord by his excellent wisdome made the heavens:* and *Prov. 3.19.* *The Lord by wisdome founded the earth.* And this is implied, *Prov. 8.27.* where Wisdome saith, *When God prepared the heavens, I was there.* Fourthly, that God created all things by his mighty power and strength, the Prophet *Jeremy* testifieth, *Jerem. 32.17.* saying, *O Lord God, behold thou hast made the heavens, and the earth by thy great power and stretched out arme.* And Saint Paul affirms, that Gods eternall power is seen from the creation of the world *Rom. 1.20.* in the things which are made. Therefore the first particular concerning the inward moving causes concurring with God, is manifest,

to wit, That God by his will, goodnesse, wisedome, and power created all things.

2. The second particular, by which the forme and manner is set forth, is this, That God created all things himselfe, *without any instruments at all*, by his powerfull word and commandement. This is expressed in the Text, which saith, אלהים, that is, God; the three persons did but say of every thing, *Let it be*, and it was so. And in the second Chapter *Moses* makes this manifest, Ver. 4, 5, 6. where he professeth, that God used no subordinate means, no not so much as raine, or moistening vapour, or the hand of man in the creating of plants in the earth. And *Isa. 40. 12, 13.* the Prophet ascribes to God alone the framing and stretching out of the heavens and the earth, without the counsell, direction, or ministry of any other therein. For howsoever the creation was according to Gods eternall counsell, and in the creation of man, God is brought in to say, *Come, let us make man*, as if hee did consult with others besides himselfe; yet this is not to be understood of Gods consulting with any other, but of the consulting of God with himselfe; even the Father with the Son and the Spirit, who were persons of the same essence with himselfe, and were the same God, after whose image man was made, and had the same hand in the creating of him. For so the words (*Let us make man in our owne image*) doe necessarily imply. Yea, as they all are אלהים, the Son, as well as the Father, and the Spirit as well as the Son, and all are included in that name; so it was the joynt and equall counsell, and the purpose and saying of them all, *Come, let us make man*: so that the Son and the Spirit are *ισόεργοι* joynt Creators and Workers with the Father, not his instruments; and the powerfull word of the creation comes equally from all three. But as for Angels, or other inferiour creatures, it is against all reason, yea against all piety and Gods glory to imagine or dreame, that they are instruments used by God in the creation. First, all being is of him; who is *Jehovah*, the author of all being: Now creation is the giving of being, and God onely is *Jehovah*; therefore creation is onely of him. Secondly, in every thing which was created, there was something made of nothing, even the substantiall form; and the matter was disposed in an instant or moment. Now this cannot

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cannot be but by an infinite power, and is an action of infinite vertue; therefore no created instrument could concur in any act of creation. Thirdly, if God could create Angels, the first and chiefest of his creatures, of nothing, when there was none but himselfe, nor any to be his instrument, much more could he without instruments create inferiour creatures. Lastly, God proves himselfe to be the true God, and none besides him, by the act of creation, *Isa. 43.* which prooffe were defective, if any creature had wrought with him in any part of the creation. Thus the second particular is manifest.

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3. The third particular, wherein the forme and manner doth consist, is this, That God created all things *without any toyle, labour, change, or alteration in himselfe at all.* Hee was not changed from rest to labour and motion, nor from idlenesse to businesse, nor from strength to faintnesse or wearinesse, nor from perfect to more perfect, neither was any good added to him by the creation. For (as Saint James saith) *though every good and perfect gift is from above, and cometh downe from God the Father of lights, yet with him there is no variablenesse, or shadow of change, Jam. 1. 17.* And *Isa. 40. 20.* *Hast thou not knowne* (saith the Prophet) *hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth fainteth not, neither is weary? there is no searching of his wisdom, he giveth power to the faint, &c.* Yea, it were against all reason to thinke, that God could be weary or faint in the creation, in which he gave not onely all strength, but also being to all things. And seeing in the creation God did nothing but what hee willed and purposed so to doe, and then to doe when he purposed, and as he had willed to doe; and seeing hee was infinite, and all sufficient, and most blessed in himselfe from all eternity, if creation could not adde any perfection to him, or any glory; it onely revealed his glory upon others, and communicated his goodnesse to them, without change in himselfe, or addition to his essence. If any object and say, that God by creation became Lord and Possessor of all creatures, which, being good, were pleasant to him; and therefore something was added to him, even Lordship, Dominion, and Delight: I answer, that God in himselfe, and before his owne eyes, had all things actually present to him from all eternity, and as sole Lord did possesse them, before they had any be-

ing in themselves; and therefore the addition in the creation was not to him, but to the things created, to which hee gave being: and when hee created things in time, according to his eternall purpose, he received nothing to himselfe, but gave to all things their being and their goodnesse.

4. The fourth particular, wherein the forme and manner of creation doth consist, is this, That things were created, and brought into perfect being *without any delay at all*, even in a moment of time; and that creation is not a successive forming of things by alteration and change, which requires some tract of time, but a making of them perfect in a moment, and bringing of them at once into perfect being. This is intimated in this Chapter, where wee read, that Gods creating was but this, *Hee said, Let things be, and they were*, that is, hee made them in a moment, as it were by a word, and so quickly and readily as a word is spoken. To which adde the testimony of *David, Psal. 33. 9. God spake, and the earth was made: he commanded, and it stood fast. And Psal. 148. 5. where hee saith of the heavens, and of the Heaven of heavens, and the Sun, Moon, and Starres, that God commanded, and they were created.* And indeed this is manifest by reason drawne from the nature of creation, which is a making of things out of nothing, and giving a forme and being which was not, even in things which were made of matter before created; as wee see in the foure Elements, and in things brought out of them, there was something, even the substantiall forme of them, made immediately of nothing: now between the being of something and nothing, there is no *medium*, or intermiddle state; therefore every thing created, was created *in an instant*, though many in a day, and divers kinds, one after another, and not altogether in the same moment.

8. The eight and last thing in the description is the *end* of the creation, to wit, Gods revealing himselfe, and communicating his glory throughout all ages of the world, and for ever. This is confirmed divers waies in holy Scripture: First, by testimonies, which affirme, that for God and his glory all things were made, that is, for the revelation and communion of God and his glory, *Pro. 16. 4. God hath made all things for himselfe, even the wicked for the day of wrath. And Isa. 43. 7. I have called him for my glory. And Ver 21.*
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This people have I formed for my selfe, they shall shew forth my praise. And Rom. 11. 36. For of him, and by him, and to him are all things. Secondly, by testimonies, which shew, that in the event creation doth turne to Gods glory; for the revealing of him to the comfort of his Saints, as Psal. 8. 1. and 19. 1, 2. where it is said, that the beholding of the creation makes Gods Name excellent. And the Heavens declare the glory of God, and the Firmament sheweth his handy worke. For certainly, that which in time proves to bee the end, that God propounded as an end before all times: for hee is infinite in wisdom and providence. Thirdly, the holy men of God, moved by Gods Spirit, exhort all people to praise God for his workes of creation; and pray that they may apply them to that end, as Psal. 145. 10. Let all thy workes praise thee, O Lord. And, Psal. 148. 5. Let them praise the Name of the Lord: for hee commanded, and they were created.

Thus much for the confirmation of the description, and every point of doctrine therein contained: I come to the use.

First, this doctrine serves for direction and instruction divers waies; in that it shewes God to bee the author of creation, and creation to be his outward worke, and all things to be made by him: Hereby first it leads us in a ready way to come to the knowledge of Gods wisdom, power, goodnesse, and such like excellent attributes, even by directing us to behold God in them, and to discern his eternall power and Godhead; that hee is not like the Idols, and false gods of the Heathen, but a God of eternity, before all things, and all times; because hee is the Creatour of them all: And that whatsoever excellency is in any creature, it is in God above all measure. And therefore when wee see the mighty masse of the world, let us thinke *how great is hee which made this of nothing.* When we see the glory of the Sun, Moon, and Starres, and of the whole Heavens, let us thinke how glorious is hee who made this glory. When wee discern the goodnesse, sweetnesse, power, and vertue which is in things created; let us conceive, that all these are without measure in God; and in all excellency. Secondly, by this consideration it teacheth us, that God onely is the true Lord and Possessour of heaven and earth, sove-
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him for all good things ; that hee hath right and power to dispose all things at his pleasure , to whom hee will, and that wee ought not to murmure at his disposing ; neither hath any man right to any thing but by his gift, and his permission.

Use 2. Secondly, this Doctrine serves for confutation, 1. Of Philosophers, who held that the World was not created in time, but was from eternity ; or that it was created of a matter which was uncreated, and had a being before the creation , even without beginning. 2. Of those doting Jewes and others, who held that the inferiour visible world was created by the ministerie of Angels. 3. Of Heretikes, who denied God the Father of Christ , preached in the Gospel, to be the Creatour of the World, and feigned another God Creatour, inferiour to him. 4. Of the Papists, who teach that there be other Creatours besides God, even that every Masse-Priest can create of Bread and Wine the true bodie and bloud of the Lord Christ our Creatour and Redeemer : yea, that same body, which is already, which was made of a woman borne, and crucified , and is glorified at Gods right hand in heaven : a strange contradiction, and horrible blasphemy , which God abhorres as a thing impossible : For nothing can be made that which it is already, nor receive that being which it hath before-hand. 5. Of Atheists and Mockers, who deny God, and scoffe at the last resurrection, and at the ending of this World in the last day, all which are manifestly proved by the creation. Lastly, of all Idolaters, who esteeme and worship that for God their Creatour, which is but the image of a creature, and in nature and forme far inferiour to the least creature formed by God.

Use 3. Thirdly, it serves for reprehension and just reproofe, First of them, who thinke that God can be worshipped and pleased by mens giving of outward things to him immediately for his owne use ; as gold, silver, meat, drinke, clothes, and curious ornaments: all which God rejecteth as things unisefull for him ; upon this very ground, and for this reason , because hee created the whole World, and all things therein are his owne already, *Psal. 50. and Alt. 17. 25.* Secondly, of them, who fret and grudge, and too much repine and grieve for the overthrow and destruction of Kingdomes, Countries, Nations, Cities, Men, or Beasts , which God at his pleasure, and in his justice doth destroy for mens sins, and

and over-turue withall their glory and being. Who is he, that in such a case dare mutter against God? For hee may doe with his owne what he pleaseth: if they offend him, he may destroy them, and magnifie his justice, and glorifie his power in their destruction; and he can repaire them at his pleasure.

Lastly, here is for all that trust in God, love and serve him, plentifull matter of comfort against poverty, and all calamities, and persecuting enemies. No poverty ought to pinch or vex them; for God their portion is more worth then all the world: all riches, and other things are but the worke of his hands, and he can give them when hee will, and will give what hee in his wisdom knowes to be necessary and profitable. All strength is of him, and he can weaken all enemies in a moment; so that if he be for us, none can stand against us: hee can raise sweet out of bitterness.

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Thus much for creation in generall.

CHAP. II.

Of the creature in generall. Names of the creature expounded, to shew their nature. Instructions concerning the creatures. Five Uses made thereof.

BEfore I passe to the speciall acts or branches of Creation, I hold it fit to insist upon the creature in generall, which comprehends under it every speciall kind of thing created by any act of creation. This History of the Creation, though not in any one word, yet in one sentence doth expresse the creature in generall, that is, the whole frame and collection of all things created. Chapt. 2. 1. in these words, *Thus were the heavens and the earth finished, and all the host of them, or all their furniture, that is, whatsoever is in them rightly ordered and disposed like an Army well marshalled; so the Hebrew word עוֹלָם doth properly signifie. And other Scriptures, both in the Old and New Testament, doe oftentimes in one word propound to us the generall consideration of all joyntly together. I will therefore first speake of the creature in generall, as it comprehends in it the heavens, and the earth,*

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earth, and all things in them, and that in such words and phrases, as Gods Spirit in this and other Scriptures is pleased to use for our instruction, and for the help and illumination of our weak understandings. And in this generall description, I will first consider the words and phrases, by which the creature in generall is called, and will shew what they doe import in their signification. Secondly, I will from thence and other Scriptures note such instructions, as may direct us to the knowledge of the creature in generall. And lastly, will make some use and application fit and convenient.

Names of
the crea-
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I

The first name, by which the creature in generall is called in the Old Testament, is the Hebrew word כָּל, which signifies an universality, or perfect comprehension of all things: By this name, the whole universality of things created, is called, *Pro. 16.4.* where it is said, that *the Lord hath made all things for himselfe*; not so much as the wicked man is excepted, who is made for the day of evill. Also, *Isa. 44.24.* the Lord saith, *I am Jehovah that maketh all things*, כָּל יָצָא: Answerable to this are the Greeke words, τὸ πᾶν, and τὸ ὅλον, used by the Greeke Philosophers, to signifie the whole universall world, or the universality of all things; and τὰ πάντα, which is commonly used in the New Testament, where there is mention made of the creation, and the creature in generall, as *John 1.3.* By him were all things made. And *Rom. 11. ult.* Of him, and by him, and for him are all things. And *Colos. 1.16.* and *Revel. 4.11.* But yet, as the Apostle, *1 Cor. 15.27.* speaking of Gods putting all things in subjection under Christ, saith, that hee must be excepted, who hath put all things under him: so here, though the words כָּל and πάντα doe signifie an universality, and comprehension of all things; yet it is manifest by the word joynd with them, that God the Creatour, who is said to make and create them, is excepted, and all other things besides him are included.

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Another name, by which the Spirit calls the universality of creatures, is the Greeke word αἰῶνας, which answers to the Hebrew word עוֹלָם; and is alwaies used by Septuagints, in their translation of the Old Testament, to expresse it. By this name the creature in generall is called, *Heb. 1.2.* and *11.3.* where it is said, that God by his Son made the worlds, and that the worlds were framed by the word of God. And in the Syriack and Hebrew transla-
tions,

tions, the words are אֱלֹהִים and אֱלֹהִי: and according to their originall and true notation, they all doe signifie not onely an eternall duration and continuance from the first moment and beginning of time, to the last end thereof throughout all ages, and the eternall duration of things in the world to come; but also *all the things which are measured by this protraction* and duration of times, and of time beyond all times; even all things under heaven, and all things above the heavens, as Angels and blessed Spirits, and all things which shall be upheld and kept in being after the end of the world: For the Hebrew word אֱלֹהִים signifies times or things, the beginning and end whereof are hid and unknown to mortall men of short time, by reason of the long continuance of them; and the Greeke word αἰῶνας, being compounded of αἰς and ὢν, signifies a perpetuall being, and duration, or whatsoever is alwaies, and in all times; and it is used in Gospel to signifie, not only this world, wherein we live in this mortall life; but also the world to come, both in the Kingdome of glory, and also the state of all things after death; as appears, *Mat. 12. 32. and Heb. 6. 5.*

The third name, by which the creature in generall is called, is the Greek word κόσμος, which is commonly translated the world; and doth fitly signifie that *well ordered, decent, beautifull, and comely frame of heaven and earth*, with all the goodly furniture, and well ordered host of creatures therein contained. For it is a word, which in Greeke doth properly signifie beauty, decency, and comely ornament; and by it the Greeks commonly doe call the whole frame of the world, because of the beauty, and comely order of the creatures therein: and by this name the creature in generall, and the universality of things created is called, *Matth. 25. 34. Rom. 1. 20. and Ephes. 1. 4.* where the Spirit of God speaks of the creation and foundation of the world: And lest we should thinke, that by this word κόσμος, is meant onely the inferiour and visible world, the holy Apostles, when they speake of it, adde the word τὸς τῷ κόσμῳ, as appears, *1 Corin. 1. 20. and Ephes. 2. 2.* to shew that there is another world, even the invisible, called also by this name: And *John 1. 3.* the Evangelist having affirmed, that all things were made by the eternall word, doth in the 10. Verse shew, that this πάντα, *all things*, was ὁ κόσμος, *the world*. I am not ignorant that this word is used also in a more

strict

strict sense, and that it signifies sometimes the habitable world, or circle of the earth inhabited by men, as *Matth. 4. 8.* and *John 1. 9.* Sometimes men inhabiting the earth, as *Rom. 5. 12.* *By one man sin entred into the world.* Sometimes the elect, who are the chiefe ones of the world, and of mankind, as *John 3. 16.* and *2 Cor. 5. 19.* and *1 John 2. 2.* Sometimes for the carnall, unregenerate, and reprobate multitude of mankind, as *John 14. 17.* *Whom the world cannot receive :* And *17. 9.* *I pray not for the world.* Sometimes earthly things, as *Gal. 4. 3.* opposed to spirituall ; and sometimes sinfull and corrupt things opposed to holy and heavenly, as *Galat. 6. 14.* But the most full and proper sense is that which I have first named, and in that sense it is used in all places, which speake of the creating and founding of the world ; and signifies the whole frame of heaven and earth, with the furniture of them.

4. The fourth name, by which the creature in generall is called, is the Greeke word *κτισμα*, or *κτισις*, which properly signifies that which is created, and made of nothing, by the act of creation ; by this name the creature in generall is called, as it comprehends every thing created either in heaven, or earth, or in the sea, or under the earth, *Revel. 5. 13.* And by this name *κτισις*, the whole world is called, *Mar. 13. 19.* where our Saviour saith, *There shall be such affliction as was not from the beginning of the creature which God created,* that is, of the world, *κόσμος*, as the word is rendered by the Evangelist *Matthew*, Chap. 24. 21.

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tures.

Now from these severall names used by the Spirit of God in Scripture, to set forth the creatures in generall, that is, the universality of things created, we may observe divers things for our instruction.

1. First, that whatsoever hath any being in heaven, or in earth, either in this world, or in the world to come, even all things which can be conceived to have a true being ; besides God himselfe, are created of God, have a beginning, and were made out of nothing at the first : This, as it is laid downe in my Text, so it appeares plainly by all the foure names before cited ; and is confirmed by the Scriptures produced, to shew the true sense of them, to wit, *Isa. 44. 24.* *John 1. 3.* *Col. 1. 16.* and *Revel. 4. 11.* And besides these, wee have many other, as *Exod. 20. 11.* *Psal. 146. 6.* and *Psal. 148.* in which places the heavens, and the heaven of heavens,

vens the Angels, and all the hosts of God, the Sun, Moon, Stars, the Aire, and the Meteors, the Earth, the Sea, and all things in them are said to be made, and created by God: to which we may adde, *Act. 14. 15.* and *17. 24.* *Heb. 1. 10.*

2. The second thing which I observe from these names of the creature in generall is, That the World was made in perfect beauty, fit to flourish perpetually; and every creature, as it was created of God, was good, perfect, and beautifull in his kind free from all discord, disorder, and corruption. This is gathered from the names *αἰῶνας*, and *κόσμος* by which the World is called; the one of which signifies beauty, ornament, and decencie, free from all deformity, discord, and disorder; and the other a perpetuall being, or a perpetuall flourishing in being and perfection. And the last words of this Chapter confirme this fully, to wit, God beheld all things which he had made, and lo they were *exceeding good*. The words also of God himselfe, *Job 38.* from the 3. Verse, where he sets forth his manner of creating all things in a most excellent order, by laying the foundations of the earth sure, by measuring it as it were by line, by shutting in the deeps within bounds, by bringing forth the lights of heaven rejoycing, and the Angels singing joyfully, and by making all things to flourish. Reason also grounded on the Word of God doth prove this plainly: For that which was made in perfect wisdome, and in the framing whereof Gods eternall wisdome had an hand, must needs bee most beautifull, decent, and flourishing: For if Gods wisdome in *Bezaleel* and *Aholiab*, made them so excellent in working curious and glorious workes for the Tabernacle, much more excellent is it in God himselfe. Now the Scriptures plainly testifie, that God *founded the world in wisdome*, *Prov. 3. 19.* that in wisdome hee hath made all things, *Psal. 104. 24.* and that wisdome had an hand in ordering all things, *Prov. 8.* Therefore the creation of the World was in perfect beauty and comeliness.

3. The third thing which we learne from these names is, That the deformity of the world, the enmity of creatures, the corruption of man, and the confusion of things created, were not in the world, nor in the creatures thereof at the first; neither are they Gods handy-workes, nor things by him created: for the world is *κόσμος*, a beautifull frame: And the Scriptures call the worlds

αἰῶνας,

αἰῶνας, things of being, and continuance, not things deformed, corrupt, and perishing. This also the Scriptures shew, *Gen.* 3. that the earth was *curſed for mans ſake*, and mans ſinne came from himſelfe, and the Serpent: And *Deut.* 28. 23. and *Leuit.* 26. God himſelfe in the Law profeſſeth, that for diſobedience and ſin of rebellious people hee dorth make their heaven over them as *braſſe*, and their earth as *iron*: And *Eccel.* 7. 29. it is ſaid, that God made man upright, but they have *ſought out many inventions*.

I might here alſo obſerve from the name *κόσμος*, that the world was alſo made in a beautifull and pleaſant ſeaſon, even the pleaſant time of the Spring in all probability; but I love not to build opinions on ſuch weake foundations.

And from the word *αἰῶνας*, which ſignifies *long laſting ages*, I might obſerve the ages of the world, and diſcuſſe the queſtion about the ages and years from the creation; but they may more reaſonably be touched hereafter, when we come to ſpeake of the particular branches of the creation.

Uſe 1.
The world
not eter-
nall.

Now I come to the Uſe of theſe conſiderations: Firſt, they ſerve to make the thoughts and conceits of Atheiſts and carnall Philoſophers hatefull to us; to wit, that the world is eternall, and had no beginning, neither ſhall have end. For here wee ſee, that all things univerſally were created of nothing, and are creatures formed by God. It is a point of *faith* above all naturall reaſon to underſtand, that the worlds were *made of nothing*, as the Apoſtle ſhewes, *Heb.* 11. 3. And that was it which made *Ariſtotle*, and other witty and learned Philoſophers, led by reaſon, doubt of the creation of the world. Beſide, when they obſerved the ſtability of the heavens, and heavenly hoſt, and their beautifull order and incorruptible being, this did further them in this conceipt, and made them thinke there ſhould be no end of it. But Gods Word teacheth the contrary, and ſheweth, that all things were created and made out of nothing, except only God himſelfe; and though they were made perfect and good, fit to flouriſh for ever, and ſome of them have ſtill a great remnant of that glory and perfection, as the heavens, which change little in many ages; yet by mans ſin they are corrupted and made changeable, and ſo much more, by how much more neere they come to man: And this the Philoſophers felt and perceived, inſomuch that many of them did
acknowledge

acknowledge the creation, and the end of the world; and even *Aristotle* himselfe, though he could not conceive that the world should be made of nothing by the course of nature, yet hee did acknowledge God the Father Maker and Preserver of it; and so likewise shall all be confounded, who are not settled in this truth: Therefore let us looke up to God, and beleieve his Word, and hate all blind concepts of worldly wise men; and see and behold in the most rationall and wise naturall men, denying this truth of the worlds creation, that the wisdom of the world is foolishnesse, and the imaginations of the flesh enmity against God.

Secondly, this consideration of creation and beginning of all the world, serves to make us more admire Gods eternity, and to ravish us with the consideration of it. If there could be a man found on earth, who had lived ever since the time of Christ, or since the daies of *Adam* or *Noah*, wee would highly esteem him, and seeke to him from the uttermost parts of the earth, as the Queen of Sheba did to *Solomon*. But behold, all this world is but of short continuance; created of God not many thousands of yeares ago. God is before it, even from all eternity. And this world shall perish, but he endureth for ever, *Psal.* 102. And therefore if wee wonder at the long lasting heavens, and the surely founded earth; how much more ought we to admire the eternitie of God, the ancient of daies, before all daies and times, and without beginning or end!

Use 2.
Admire
Gods e-
ternity.

Thirdly, though this world be beautifull by reason of some reliques of perfection and beauty remaining from the creation; yet seeing it had a beginning, and is corrupted by sin, and hastens towards an end, let us not set our hearts on it, or any worldly thing; but looke up to God, and have our hope and our affections firmly set on him; whose beauties of holinesse shall not fade as the fashion of this world doth; but his glory endureth for ever.

Use 3.
Overlove
not the
world,
now dege-
nerate.

Fourthly, we may here see, that the world was created for us, & for our use, not for any need which God had of it; for God was infinitely blessed in himselfe without it, from all eternity: and certainly, in that God did not create it, and time with it, many thousands of yeares before he did, this is a strong evidence, that God is all-sufficient in himselfe, and hath for himselfe no need of any creature.

Use 4.
Not God,
but we
need the
world.

Use 5. Lastly, it serves to make us hate sin, as the Devils poyson, and
 Hate sin: turne from it, and be affraid to communicate with it, as wee doe
 Motives. with things created by God; because it is not of Gods forming,
 but is the corruption of mans nature poysoned and defaced: and
 all enmity, which is among the creatures, vexing and destroying
 one another, came in by sin; and all the pleasure which men take
 therein, is corrupt, sinfull, and against pure nature: Wherefore let
 us ascribe all deformity, disorder, and discord in the world to
 mans sin, as the proper cause thereof.

CHAP. III.

*Of Creation immediate, and mediate. The Hebrew words expounded.
 Sundry Doctrines proposed, and made usefull. Some questions dis-
 cussed: 1. Of the time of the yeare; wherein the world was created.
 2. Of the number of the yeares since this was. Of the highest hea-
 vens: 5. points proposed.*

THe creation and creature in generall being described out of
 these words, and the rest of the history of the creation in
 this and the next Chapter, I proceed to the severall parts and speci-
 all branches of the creation; which I will unfold in that order in
 which they are here laid downe, and will describe the severall
 kinds of creatures, which God created together with the state and
 condition wherein God created them.

The worke of creation considered in generall, comprehends in
 it two speciall branches, as I have noted before.

The first is simple, absolute, and immediate creation, which is a
 giving of the first being to things simply and absolutely out of no-
 thing, when there is no matter at all to worke upon.

The second is a mediate and secondary creation, which is a gi-
 ving of the first being to things out of a rude, unfit, and undispo-
 sed matter; and that instantly, without any precedent altering,
 or disposing of the matter of which they are made.

Each of these consists of two subordinate branches: First, abso-
 lute creation is either a making of things perfect out of nothing,
 or a making of things imperfect out of nothing. Both these parts
 or branches are here laid downe in this first verse: Of them there-
 fore I purpose to speake out of these words; and for the better
 performance

performance thereof, I will sift the words particularly in the first place, and so will come to the Doctrines.

And for the generall meaning of the words, I have thus far laid it open. That the first word **בראשית**, *Bereshith*, signifies the time of the creation. The word **ברא**, *Bara*, signifies properly creating of things out of nothing, or out of a rude matter fit for nothing, and incapable of any essentiall forme. The word *Elohim*, intimates the Trinity of persons in the unity of essence. The word *Heaven*, is to be taken for the Heaven of heavens, or the highest heavens. And by the *Earth*, is meant the rude matter, out of which God framed the whole inferiour visible world. I now come to sift the words more particularly, so as that they may give light to this first speciall branch of creation, and to the two particular parts thereof.

The first word **בראשית**, *Bereshith*, which is here translated in the beginning, may admit a threefold exposition : First, if we take the word **בראשית**, as sometimes it signifies in Scripture, for the chiefe or principall ; or for the first fruits, which were the first and chiefe of every thing ; then this word may signifie either as the Hebrew Rabbins expound it, *Bereshith*, in or for the chiefe, that is, for Israels sake, who were the chiefe of the Nations, and choice people of God, God created the heavens and the earth, and in them God laid the foundation of all things created : Or else *Bereshith*, in the first fruits, that is, in Christ, who is the chiefe and the first fruits of all ; and for the elects sake in him, God created the heavens and the earth, as some Christians have expounded it. But if we take the word *Reshith*, as it is commonly taken in the Scripture, for the first beginning of a thing; or the first part of the being of it ; or the first part and moment of time, wherein a thing comes to have being ; then may this word (*Bereshith*) signifie the first part of time, wherein things created came to have being ; or the first part of creation : and this may bee the meaning, that in the first part of time, or in the first part of the creation, God created the heavens and the earth; and the creation of them was the first act of creation. This, as it is the exposition most commonly held, and generally received; so I take it to be the best and fittest, and that which the Spirit of God chiefly intended in this place : for though it is true, that God created all

I.

The beginning of time here meant.

things in Christ, and for his sake, and his elects sake especially : yet here it stands with more reason, and is more agreeable to the scope of the place, to thinke, that the first part of time, or of the creation is meant : For first, it is manifest (as shall appeare hereafter) that here *Moses* doth not speake generally of the creation of all particulars, which are after named in the Chapter: Neither doth he by the heaven & the earth understand the whole world, & all the particulars therein contained; but by *Heaven*, is here meant the highest heaven ; and by *Earth*, is meant the rude masse, out of which God framed the inferiour visible world. Now they onely were not created for Christs sake, but all other things also ; and they onely were created in the first part or moment of time, and in the first beginning of the creation : therefore it stands with better reason to expound these words (*in the beginning*) for the first beginning of time, or the first part of the creation, which is the subject of this holy History ; then to understand it of Christ, that in him, and for him, the heavens and rude earth was created, and for his elects sake, for whose use all other creatures also were created.

2 Secondly, the Scriptures themselves doe in other places, which handle the same matter, expound this word for the first beginning of time, or the first part and moment of creation, as *Psal. 102. 26.* where *David*, speaking of the first foundation of the heavens, and the earth, saith, *They were founded of old*, that is, in the first time ; for so the word *בְּרֵאשִׁית* signifieth, which hee there useth in stead of this word *Bereshith* ; and which is translated by the Apostle *ἀρχή*, *in the beginning*, *Heb. 1. 10.* and therefore it is manifest, that here this word notes unto us the time when this first act of creation was performed, namely, the beginning or first part of time.

Some, who held that the highest heavens and the first rude masse of the earth were created from all eternity, and had their being long before the first beginning of time ; doe here take this word *Bereshith* to signifie from all eternity, and doe thinke that so it may be translated ; from eternity God created the heavens and earth. And to this purpose they bring an example, where the words (*in the beginning*) signifie from all eternity, to wit, *Joh. 1. 1.* where it is said, *In the beginning was the Word*, that is, from all eternity.

But this exposition may easily be confuted by other Scriptures; for *Exod. 20. 11*. God himselfe affirmeth, that in six daies he made heaven and earth, and all other creatures : and therefore the heavens were not created from all eternity, but *in the beginning*, in the first day of the creation. As for the words of the Evangelist, they may easily be answered ; for indeed they doe not properly signifie *eternity*, but the first *moment* of time, in which God began to give being to his creatures. And yet take these words (*in the beginning*) joyntly together with other words, which immediately follow in the same sentence, and they necessarily imply and prove that the Word was eternall, and from all eternity, coeternall with God the Father : For hee who was already, and had a being with God, and was God, and made all things in the beginning, must needs be from all eternity, and before the first moment of time, in which he was not made nor created ; but was, that is, had a being already, yea was coeternall to the Father : Therefore these words (*in the beginning*) as the Evangelist useth them, doe signifie eternity ; but in that he saith, *The Word was*, that is, had already a being with God in the beginning, when hee began to give being to all other things, this proves by necessary consequence, that the Word was eternall : and therefore the common exposition stands sure, that here the word (*Bereſhith*) signifies *the beginning*, or first part of time.

The second word of this Text, that is, *Bara, created*, signifies the giving of first being to all things, either simply out of nothing, or out of matter undisposed for the forme introduced (as I have noted before.) And by a Metaphor, it signifies great and mighty workes, which resemble the creation ; but here it signifies absolute creation, or giving the first being to the highest heavens, and to the rude masse or matter of the visible world, out of meere nothing ; for they were created of no matter before existing (as all doe hold) and of their creation onely this Verse speaks.

That the third word (*Elohim*) being of the plurall number, signifies three persons in one God the Creatour ; and that the creation was the worke of all the three persons in the Trinity, I have before shewed. Here let mee adde further a Cabalisticall prooffe, gathered from the Hebrew word *ברא*, which signifies the act of creation, and consists of three Hebrew letters, which are

II.

III.

the first letters of the three Hebrew words **אב** and **בן** **רוח**, which signifie the Father, the Son, and the Spirit : And therefore if the Caballistickall art be of any credit, this act of creating is the work of all the three persons, the Father, the Son, and the holy Spirit, one and the same God.

- IV. V. The two last words, **שמים** and **ארץ**, *the heaven and the earth*, do here signifie (as I have noted before) the highest heaven, and the earth which was without forme and void, that is, the rude masse and common matter of the visible world. Some learned men do by *heaven* and *earth* understand the whole world, in the same sense as the words are, Chapt. 2. 1. By *heaven*, they conceive the highest heaven, the visible starry heaven, and the whole firmament of the aire to be meant : by *earth*, the lowest globe of the earth, which hath the sea intermingled with it ; and by *creating*, they understand the whole worke of creation in generall, and not that first speciall act, by which God made the highest heavens, and the rude masse and matter of the visible world onely. The main reason which they have to prove this, is drawn from the Hebrew Articles **א**, which is joyned with **שמים**, and **ה**, which is prefixed before the word **ארץ**, *earth*. The first of which Articles consists of the first and last letter of the Hebrew Alphabet, and so implies an universall comprehension of all things, which were created both the first and the last. The other, to wit, **ה**, is of plaine demonstration, and sheweth that this heaven and earth, as they now stand, are said to be created here in these words. But this exposition is plainly overthrown by the Text it selfe, and the reason answered without any difficulty : First, the act of creation spoken of and intended in this Verse, is that which was performed in the beginning, that is, in the first moment of time, so the Text affirms : but the whole world, and all creatures in heaven and earth were not made in the first moment of time, nor in the first day, but in sixe daies ; therefore the whole world is not meant in these words, nor all creatures in heaven and earth. Secondly, if the Article **א** be of generall comprehension, then each of these words should signifie the whole world ; for it is added to each of them, and so the other word should be superfluous in this place. Thirdly, we may safely grant, that these words are of generall comprehension, and yet we need not expound them of any other

other heaven then the highest heaven, nor of any other earth then the first rude masse, out of which the whole visible world was made, which was *without forme, and void*, as it is testified in the next words, Verse 2. For this heaven did comprehend in it the highest heaven, and all the host and inhabitants of it, the Angels, actually. And this earth or rude masse did potentially comprehend in it the whole visible world, which afterwards in the sixe daies was actually formed out of it: and therefore I take this to be the best expolition, to understand by the *heaven*, the highest heaven onely where the Angels and blessed Saints have their dwelling, together with the host thereof: And by the *earth* to understand (as the next Verse sheweth) the rude masse, out of which God after formed the whole visible and mutable world, consisting of the starry heavens, and of the aire, water, and earth with all things in them. As for them who here by heaven and earth understand the whole world, actually formed and made; and them, who understand the common seed and rude matter of the heavens, both highest and invisible, and also the visible heavens, and the inferiour world; they exclude out of this history of the creation, the distinct and speciall narration of the creation of the highest heavens, and of the glorious host thereof, the Angels and super-celestiall Spirits, contrary to that which *Moses* himselfe plainly teacheth, Chapt. 2. 1. where repeating summarily the whole creation in generall, which he had before distinctly related, and in all the parts thereof described in the first Chapter, he saith; *Thus were the heavens and the earth finished, and all the host of them*, that is, the Angels among the rest; for they are called the heavenly host, *Luke 2. 13.*

From the words thus expounded, we may gather an excellent description of the first speciall act of creation, which is called simple and absolute creation, and of the two particular branches thereof, to wit,

That it is that act of creation, whereby God in the first beginning did create, and give the first being: out of nothing to the highest heavens, and to the earth, that is, the first rude masse and matter of the visible world.

The parts of this act are two: The first is that act of simple creation, by which God created out of nothing, and gave a most perfect

fect glorious being to the highest heaven, and to all things therein contained. The second is that act of simple creation, by which God gave the first imperfect being to that rude earth, the masse, which was the common matter, out of which hee formed the whole inferiour, visible, and mutable world.

In this description of the first act of simple creation, and of each branch thereof, wee may observe foure things: The first is the matter both generall and speciall, laid downe in the word *Ba-ra, created*. Secondly, the author of it, God the Father, Sonne, and holy Ghost, *Elohim*, three persons in one God. Thirdly, the time and order of it, *in the beginning, Bereshith*; it was the first act, performed in the first moment of time. The fourth is the object or effect, to wit, the things created, the *heaven* and the *earth*: The heaven is the object and effect of the first particular branch; the earth is the effect of the second. These foure things considered both joyntly together, and severally by themselves, doe afford unto us divers profitable instructions, and divers questions to be discussed, worthy of our consideration.

First, the matter and substance of this act, is a simple and absolute producing of reall and substantiall things out of nothing; yea creatures, which of all others were most perfect and glorious, to wit, the highest heavens, and the glorious Angels the eternall Spirits, which were made and placed there, to stand in the sight and presence of God. Now this offers to our consideration an excellent meditation of Gods infinite power and omnipotencie, shewing it selfe most cleerly in this first act of creation; for in that God, contrary to the course of all other the most cunning Artificers, did immediately and absolutely of himselfe, and by himselfe alone create, and make out of nothing in the first beginning, the most perfect creatures of all, even the highest heavens, and the glorious Angels and eternall Spirits; and so the first act of creation was the most perfect and complete act of all. This teacheth us, that God is of himselfe infinite, omnipotent, and all sufficient in power and in wisdom, able to doe all things, and to performe and bring to passe by his owne mighty hand, instantly, without any help, counsell, or advice of any other, the greatest, and most perfect, and glorious workes which can be done, named, or imagined in heaven and earth. Wee find by experience and

Dott. Y.

By the
creation
God is
seen to be
infinitely
wise, and
powerfull.

reason,

reason, that all Artificers, before they have in and of themselves skill and power sufficient to bring to passe the workes which belong to their art, doe first practise by the direction of others in smaller matters ; and by use and practice grow more skilfull, and so proceed to greater and more perfect workes : and because the most cunning and exquisite workmen in the world are limited in their power and skill to one thing at once, neither can their minds intend, nor their understandings conceive, nor their hands performe all things at once, which are required for the performance of a perfect worke ; therefore in every such worke they proceed by time, leasure, and degrees : first, laying a foundation of matter ; secondly, forming and framing of every severall part ; thirdly, fitly composing of all parts together in one, and so bringing the worke to consummation and perfection. And so God must have done in the creation, if hee had not been infinite in power, and all-sufficient : If his wisdom and power had been limited, he must have begun with smaller workes, and ascended by degrees ; and in every worke hee must first have either borrowed matter from others, or made it himselfe for to worke upon. Secondly, he must have fitted the matter, to receive a fit forme. Thirdly, he must have introduced the forme into every part, and have composed all together into one perfect creature : But we see all was contrary ; he performed the greatest and most perfect worke at the first, even the most glorious heavens, and the eternall Spirits, which are durable, and abide for ever ; therein he set up his glorious throne, and made an habitation for his blessed Saints and Angels. He shewed that he was all-sufficient in himselfe for the greatest worke, because he did performe it of himselfe, before there was any but himselfe, and no creature made to help him. He did not by degrees get his skill, but at the first shewed the best worke, and performed it in an instant : And therefore in this first act of creation, we may see, as in a cleere glasse, the infinite wisdom and omnipotencie of God. This truth is also strongly confirmed by firme proofes from other Scriptures, as *Job 37.23. Elihu*, that wise unproved friend of God, full of the Spirit, doth from this very ground, namely, the wonderfull creation of the heavens and other things, conclude the omnipotencie and infinite wisdom of God, that he is *Shaddai*, the

the Almighty, All-sufficient, that he is excellent in power and judgement, and that we cannot find him out by reason of his incomprehensible wisdom and power. So also *Job* 38.1. and 40.2. God himselfe doth from the creation of the heavens, and the Angels full of glory, and shouting for joy, and from his making and ordering of all things most wisely prove, that hee himselfe the Creatour is Almighty, one who cannot be instructed nor reprove, and against whom none can contend. And *Job* himselfe, *Job* 42.2. upon the same ground and consideration is moved to confesse, that he knowes God to be able to doe every thing, and that he is infinite in wisdom and knowledge; that no thought can be withholden from him, and that the things of God are too wonderfull for him to know. The Prophet *David* also, *Psal.* 8.1, 2. from the consideration of Gods glory, which he hath set above the visible heavens, in the highest heavens; and from the excellent nature of the Angels, weighed with himselfe, doth break out into an admiration of Gods excellent greatnesse, thereby made knowne; and wonders that hee, so mighty a one, should regard poore man at all; who, though the chiefe of visible creatures, is but a worme, and as nothing before God: *Lord*, saith he, *how excellent is thy Name in all the world, who hast set thy glory above the heavens! When I consider the heavens, the worke of thy fingers, I say, Lord, what is man, that thou art mindfull of him, or the son of man that thou visitest him?* And *Psal.* 119.1. *The heavens* (saith he) *declare the glory of God*, that is, the glorious attributes of his omnipotencie and infinite wisdom. And most fully and plainly doth the Apostle *Paul* speak to this purpose in a few words, *Rom.* 1.20. saying, that *the invisible things of God, even his eternall power and Godhead from the creation are cleerly seen, being understood by the things which are made.*

Use I.
Look up
to the
omnipotencie
of the Creatour.

The consideration of which truth serves first to incite us, and also direct us, to make a right and profitable use of Gods first act of creation, by putting us in mind, that it is not enough for us in reading the history of it, to think of it only as of some great work, and to content our selves with the bare and naked understanding and remembrance of the glorious heavens and Angels, thereby created and made; but that we all ought, by meditating upon the excellency and absolute perfection of that first worke above the rest which followed, to be lifted up unto that further meditation

of

of the omnipotencie and infinite wisdom of God, and of his power and ability to doe all things, and to bring into perfect being any most excellent worke at his pleasure, whensoever he will; And hereby to be stirred up and encouraged to rejoyce more abundantly in the Lord our Creatour, to rest more confidently on him, when we have committed our selves to his protection, and he hath received us under the shadow of his wings, and to hope for all blessings which he hath promised; and for the performance of all his promises in due time and season, without hinderance or resistance of any power. As all created things were made for some end, and whatsoever is not fit to serve for some speciall end is a meer vanity; so the knowledge of things, without the knowledge of the end and use of them, is a vaine notion swimming in the braine: and therefore the maine thing which we ought to drive at in seeking the profitable knowledge of things, is to know and understand the speciall use of them. Now Gods creating of the highest heavens, and the host of them in glorious perfection by himselfe alone, in the first act of creation in the beginning, doth serve most properly, naturally, and necessarily to shew the infinite wisdom and omnipotencie of God the Creatour (as is before proved) that we seeing therein these divine attributes of God, as in a glasse, may rejoyce in him, and rest securely on his promises, knowing that he will performe and fulfill his word, and none can resist him: Wherefore let us study to make this right use, that our knowledge may be sound and saving, and may bring us on to saluation.

To rejoyce and rest in him.

Secondly, this may justly smite our hearts, and make us ashamed of our owne duinesse and negligence in this point, in that we all, or the most part of us have so often read, heard, remembred, and understood in reading and hearing the Word of God; this great worke of creating the heavens and heavenly host, and have beleevd it, and spoken of it, and so have passed it over, without seeing, beholding, and considering in it the wisdom, power, and glory of God. Alas, there be few amongst us, who have taken care to look so farre into the end and use of these things of God; and that is the cause, that science abounds without conscience, and much knowledge goeth alone without any sound or sincere practise. O let us be thoroughly ashamed of our negligence in the times

Use 2.
Bewaile
the contrary negligence.

times past, which is too much indeed; and let us labour to redeem the time hereafter by double diligence, studying to see Gods glory in those great workes; and seeing, to admire his wisdom, and to adore his heavenly Majesty.

Use 3.
Checks
all Athei-
sticall
thoughts
of Gods
power.

Thirdly, Gods truth in this doctrine beleaved and embraced, is a strong Antidote against all Atheistick thoughts, which possesse the hearts of divers dull and carnall people, who cannot conceive thoroughly, nor fully beleieve, but often doubt of Gods omnipotence and ability, to create in a moment out of meere nothing most perfect and glorious creatures, such as are Angels and blessed spirits, and the heaven of heavens. Such doubts are the cause that they cannot beleieve in God, rest on his power, and be confident in him in cases of extremity, when the whole world seems to be against them, and all outward helps faile. If they did but discern the power of God, by the first simple act of creation, they might know and beleieve, that hee out of nothing can raise more help then they can desire or stand in need of in their greatest extremities.

Doct. 2.
The three
persons
are equal

Secondly, in that here in the first act of creation, performed in the first beginning of all things, and in the first moment of time, God the Creatour is described by the name *Elohim*, which signifies a plurality of persons in the unity of essence (as I have before proved) and this act is ascribed to all the three persons equally in one and the same word: Hence we may gather a necessary doctrine concerning the consubstantiality, equality, and eternity of all the three persons in the sacred Trinity, to wit, That the three persons, the Father, the Son, and the holy Ghost are all co-eternall, and without beginning, all equall among themselves, and consubstantiall, of the same undivided nature and substance, three persons distinct in one infinite eternall Jehovah. For plaine reason tells us, that whatsoever had no being given to it, in or after the first beginning of creatures, but was, and had a being already in the first beginning, and before any thing was made, yea, was the authour and maker of the first worke of all; that must needs be of absolute eternity, every way eternall, without any beginning or end at all. Now such are all the three persons in the blessed Trinity, they all by this word (*Elohim*) are shewed to be equall in the first act of creation; and so to be before the first beginning of all things,

things, as the authour and cause before the worke and effect, they all are declared to be one and the same singular God and undivided essence : and therefore this Doctrine doth hence truly arise. I need not here againe stand upon further prooffe of it ; for that I have done abundantly already, in expounding the Doctrine of the Trinity.

Onely the consideration of this truth may serve first to convince all Heretickes of horrible error and blasphemy, who deny either the Creatour of the world to be the true God ; or the Son, and the Spirit to be equal, co-eternall, and of the same substance with the Father ; as the Arians and others did. Behold here the blasphemous fictions of these men cut off before they shoot forth, and rooted up before they were sowne, by this first act of creation, as it is here described by the Spirit of God : and therefore let us hate and abhorre all such dreames and fictions, as most monstrous and unnaturall, damned in Gods booke, from the first words of the history of the first creation.

Use 1.
Against
Antitrinitaries.

Secondly, let us even from this furthest ground fetch the all-sufficiencie of our Mediatour and Redeemer. Christ, and the efficacy and perfection of his full satisfaction, that we may rest on him confidently without scruple, feare, or doubting. As also the infinite power of the Spirit, that we may rest in his strength for perseverance. If the Son Christ, or the Spirit were inferiour Gods, and of an inferiour nature, not infinite nor co-eternall with the Father, men might have some colour of dissidence, and some cause to doubt of sufficient satisfaction, redemption, and stedfast perseverance. But here we see the contrary, that the Son is *the Word, by whom all things were made* ; and the Son and Spirit one, the same God and Creatour with the Father ; and the Spirit as he is in the regenerate, is *greater* every way then he that is in the world, 1 John 4. therefore let us comfort our selves in the all-sufficiencie of Christ for full redemption, and of the Spirit for sanctification and perseverance.

Use 2.
Trust in
Christ, &
the holy
Spirit.

John 1.

Thirdly, in that here the first act of creation, even the creation of the highest heavens with the host of them, and of the common matter of the visible world out of nothing, is said to be performed in the beginning, that is, in the first part or moment of time :

The time,
In the beginning.

time. Hence some profitable Doctrines arise, and here some questions offer themselves to be discussed.

Doctr.
The
world, and
all in it,
had a be-
ginning.

First, we here are taught, That the whole world, and all things therein, even the highest and most durable heavens, and the first matter of the visible world had a beginning, and were not from all eternity, as some Heathen Philolophers imagined. This Doctrine, as it is plainly affirmed in this Text; which alone is prooffe sufficient; so other Scriptures doe abundantly prove and confirme it: *John 17.24.* our Saviour saith, that God the Father loved him *before the foundation of the world.* *Ephes. 1.4.* the Apostle saith, that God hath chosen us in Christ *before the foundation of the world:* And *1 Pet. 1.20.* it is said, that Christ was ordained *before the foundation of the world:* And *Prov. 8.23.* the Wisdome of God saith, *I was set up from everlasting, before the earth was, or ever the heavens were prepared.* These and such other Scriptures, which mention things before the first beginning and foundation of the world, doe most evidently shew, that neither the world, nor any part thereof was from eternity; but with time, and in time began. And if this be not sufficient to satisfie Atheists, who refuse to beleve God or his Word, naturall reason it selfe is able to prove it against them, by their owne Principles which they grant.

Reas. 1.

First, they acknowledge, that whatsoever is corruptible or mutable by nature, must needs have a beginning, and cannot be eternall: Now it is manifest, that the whole world, and all things therein, are by nature corruptible, and changeable; and whatsoever therein is constant, unchangeable and incorruptible, it is so, not by any naturall power in it selfe, but of the free grace of God in Christ. The Angels, the most glorious creatures, and the spirits and soules of men, which are created of nothing, they are changeable by nature, as appeares by the fall of the Divell, and mans fall and corruption: and therefore it is said, that *hee charged his Angels with folly*, to wit, them that did fall; and to the rest which stand he added light, even supernaturall light of his sanctifying Spirit, *Jab 5.* And although the wisest of the Heathen Philolophers did gather from the constant course of the visible heavens and the starres, that the heavens were incorruptible and unchangeable;

changeable ; yet experience hath taught the contrary , and it is found by long observation of Astronomers, that there are many fixed starres, and strange comets or blazing starres , generated in the heavens farre above the Moon, which appeare for a time, and after doe vanish away, as the late blazing starre, in Anno 1618. was found to be by certaine demonstration. But for the inferiour Elements under heaven, and the creatures therein ; every eye sees them to be in daily change and alteration , and to have no constancie in them : Therefore the world is not from all eterniry.

Secondly, that which is eternall , hath no cause subsisting before it ; nor any superiour to over-rule, order, and dispose it , but is absolute of it selfe : And that which hath such a preceding and superiour cause, authour, and disposer, must needs have and receive a beginning from another. Now such is the world, and all things therein ; the world, and the whole course of it is over-ruled and disposed by God, as every eye may see : For whereas it is the nature of Summer to be hot, when the Sunne, which is the fountain and cause of light and heat, is most present with us ; God, at his pleasure, for the sins of men, doth turne our Summers heats into cold Winter stormies, and doth drown our Harvests with immoderate raine, in the midst of the dry scorching dog-daies, as we have found of late yeares : So hee makes fruitfull lands barren, when they are best tilled ; and the barren wildernesse hee turnes into a fruitfull field, and the desert into springs of water. Also daily experience doth teach us, that things which naturally serve for health, are sometimes turned to poyson ; that which enricheth one, doth impoverish another : and that which hurteth one, doth help another. All which shew , that God over-rules the world, and that all things are under his hand , and he is the supreme cause and disposer of all : Yea, if we observe all parts of the world, we shall see, that the earth and the sea are ruled much by the heavens, and the heavens are moved by some superiour power : Therefore the world is not eternall , without cause or beginning.

These and such arguments and experiments convinced the Heathen Philosophers and Poets , and forced them to confesse, that the world was not eternall ; but made in the beginning of time, as appeares in *Hermes, Trismegistos, Pythagoras, Plato, Orpheus,*

phens, Sophocles, Homer, and others. And even Aristotle himselfe, though he affirmed stiffely the worlds eternity, and did oppose the fictions of *Plato* and others, concerning the making of the world of a matter which was before existing, and without beginning; yet at length he was forced to confesse, and doth in divers of his bookes, that God is the authour and preserver of the whole universall world, as appears *lib. de mundo, & lib. 2. de gener. & corr.*

Use 1. This admonisheth us, not to set our hearts on the world, nor content our soules with such things as are therein; but to looke up higher to a better portion, if we desire full satisfaction, and true contentment and felicity indeed. He that builds on a foundation, which of it selfe may faile, and needs a supporter: it selfe, he can never dwell safely and securely, but in continuall feare, that his house will fall on his head; neither can he sleep in peace, till he hath laid a deeper and surer foundation under that. Now here we see the world is a moveable foundation, it was not from eternity, but had a beginning; and the being of it hangs on an higher cause, even God: And therefore let us not set our hearts on the world, nor make it our portion; but looke up to God, and set our affections on him, and seeke to him to be our portion: for he onely can fill our soules, and he is, and hath been, and shall be for ever the same; and in him is no variableness, nor shadow of turning.

Use 2. Secondly, this truth serves to arme us against all temptations of Sathan, and all cunning sophistifications of Atheists, which tend to shake our faith in this point of the worlds beginning; and to make us thinke, that the world hath been from all eternity, we have here a sure foundation from Gods infallible Word, and strong reasons also to confirme our hearts in this doctrine: and therefore let no cavills of opposers trouble our hearts: Yea, that we may more cleerly see, and more firmly beleieve this truth without doubting, I will briefly shew the weaknesse of the best arguments, which are brought to the contrary; and so will remove those clouds and mists out of the way, which seem to eclipse the truth.

As in Some Objections answered. *Object. 1.* The most weighty Objections are gathered from Scripture termes and phrases: as for example, from the name which the Scripture giveth to the world, and the ages thereof, *το οντας,*

αἰώνας, which comes of *αἰ* and *ών*, and signifies a being alwaies : for so the world is called, *Heb. 11. 3.* Also *2 Tim. 1. 9.* and *Tu. 1. 2.* the times of the world are called *χρόναι αἰώνιαι*, everlasting times, as the Greek words signifie.

The word *αἰώνιον*, everlasting, is two waies taken in Scripture, and in humane writings also : First, it signifies an eternall being, without beginning or end, even a being before and after all times ; and so God onely is called *αἰώνιος*, everlasting, *1 Tim. 6. 16.* and the Spirit is called *αἰώνιον*, eternall, *Heb. 9. 14.* Answ.

Secondly, this word signifies a being in all times, from the first beginning to the last end of time, but no more, not before nor after ; and thus the world, and the ages thereof are called everlasting, *αἰώνια*. The places objected prove this sense ; because in them the Apostle sheweth, that these everlasting times had something going before them, and were but times which have a beginning and end : And therefore these objected places make much for this doctrine, and not against it.

The Objections of *Aristotle* are drawne, 1. from incorruptibility, which he imagined to be in the heavens : 2. from this, that the world was not generated nor made of any pre-existent matter, neither could be brought into being, by any naturall generation : 3. from the eternity of motion, which he thought to prove by this, That no motion can be found in nature, but hath another motion going before it. Object. 1.

All these may easily be answered : for first, the heavens are corruptible by nature, and the visible heavens shall perish : and that the highest heavens are incorruptible, it is not by power of their nature, but of the will of God, preserving them. Answ.

Secondly, though the world was not made of matter pre-existent, nor by naturall generation ; yet it may have a beginning supernaturall, being created miraculously of nothing by Gods omnipotent hand, as all miraculous things are done, which nevertheless are not eternall, nor endure for ever.

Thirdly, though in naturall things we find no motion, which hath not another motion going before it ; yet it is not so in the creation, which was a worke farre above the course of nature : so that these Objections are of no force to disprove this doctrine. All that *Aristotle* with his subtle wit could devise, was nothing but this,

this, That the world was not made by the course of nature, neither did come into being by naturall generation, nor was framed out of an eternall masse of matter, as *Plato* and other Philosophers dreamed. Also that there was no time before the world, neither shall there be any time, wherein the world shall not be; and that the world is as durable, and lasteth as long as all times; all which we grant without feare; and yet it doth not follow that the world is eternall: For that is properly eternall, which never had beginning, neither in time, nor with time, nor before time; but as for time it selfe, it hath a beginning and an end, as I shall shew in the next place: Therefore let us hate and abhorre all Atheistlicall dreames of the worlds eternity.

Doctr. 2. The second thing which I observe from this word *Bereſhith*, in Time had the beginning (which signifieth in this place the first being or moment of time) is this, That time it selfe is but an adjunct, or circumstance of things created, and had a beginning, and shall have an end with the mutable and moveable world. For prooffe of this we need seek no further but to the fifth Verse, where it is said, *The evening and the morning were the first day*, that is, time was produced by the Word of God, even the first day together with the things therein created; and so it followes of all the daies of the first weeke, they are said to be made with the workes created in them.

And indeed in reason it must needs be so; because time is nothing else but the continuance of things created and the measure of the motions which are in the created world, a day is the measure of the Suns course from East to West, and round about to the East againe: An houre is the time in which the Sun runs the foure and twentieth part of his dayes motion: A weeke is the space of seven daies, and a yeare the time while the Sun goeth his course through the twelve Signes of the Zodiack; and the whole time of the world consists of yeares moneths and daies. Now all these had a beginning, and have an end; yea, there was no day till light and darknesse were made and distinguished; no moneth nor yeare till the Sunne and the Moon were set in their course: therefore time had a beginning, and is not eternall. There were some things before all times and ages of the world, 2 *Tim.* 1.9. *Th. 1.2.*

First,

First, this serves to admonish us, to cast off all vaine thoughts and imaginations of time going before the creation of the world. It is the folly of many, when they reade of the worlds creation but so many thousand yeares ago, to dreame of time before creation, and to question what God did in that time? A witty old man did once answer this question (as Saint *Austin* saith) rather tauntingly then solidly, *viz.* That God in those times was making an hell for such curious inquisitors: But the true answer is, there was no time nor any thing to be done in time; but God was only in himselfe most blessed by contemplation of himselfe in absolute eternity, in which there is, neither before nor after, no beginning nor end: For where there was no day nor night, nor haven to move, nor any thing to be measured by time, there could be no time at all.

Use 1.

Secondly, this truth serves to make us see our owne vanity, and the weaknesse of our owne reason and understanding. Let a man of the strongest braine and wit, and the deepest reach in the world, doe what he can, and strive and straine to the utmost, he shall not by humane reason and capacity conceive, how any thing can be without time. How God could be before the world, when there was no time; or what eternity should be, but a long time without beginning or end. And yet this is Gods truth, as my Text saith, which cannot lye, that time was not till the creation: Let us therefore here learne to see our owne weaknesse, and the short reach of our reason. Let us acknowledge, that while wee have our soules imprisoned in our mortall bodies, looking onely through the narrow grates of our outward senses, we shall never be able to see, or to comprehend things spirituall and eternall so as they are. And let this put us in mind to be humble here, and to rest in hope, that the eternity, and the eternall joyes of heaven are such, as neither eye hath seen, nor eare heard, nor mans heart conceived: And let us labour to walke by faith, and not by sight, as the Apostle saith; 2 Cor. 5. 7. So much for the Doctrines.

Use 2.
See thy
own weak-
nesse.

1 Cor. 2. 9.

There be also two questions which here offer themselves to be discussed: The first is, What time of the yeare the world was created, and which day & moneth were the first of the world; without the knowledge of this we cannot exactly tell how long it is since the world was created. The second is, How long it is since that first

beginning, wherein God created the heavens and the earth : For *Moses* doth carefully set them downe untill his time ; and so also doe the succeeding Prophets, which sheweth, that this knowledge is not to be neglected.

Quest. I.

For the first question : Some hold, that the world was created in September, in the time of the Autumnall equinoctiall. Others, that it was created in the Spring time, and in March, when the day and night are equall, and of one length in all the world. Both these opinions are maintained by reasons and arguments produced out of Gods Word ; but the reasons which are brought to prove the latter opinion, I conceive to be more strong and solide : and therefore I doe incline to beleieve, that the world was created in the Spring time, and not in Autumne ; and that others may be better confirmed in this truth, I will propound the reasons on both sides, and will answer the one, and confirme the other.

The world began in the Spring

Argum. I.

The maine Arguments which tend to prove, that the world was created in September, are foure especially : The first, because September was from the beginning observed and accounted for the first moneth of the yeare, both by the Israelites and Forefathers, and also by the Egyptians and other Nations : For *Exod. 12.2.* it appeares, that March for a speciall reason was made the first moneth to the Israelites ; because in that moneth they came out of Egypt. And that till then both they and the Egyptians accounted September the first moneth.

Answe.

I answer, that the Egyptians did erroneously begin their yeare in Autumne ; and the Israelites living with them, did for civill respects follow their account : And therefore, when they were to depart out of Egypt, God did both teach and command them the right observation in *Abib*, or March, *Exod. 12.2.* and called them to the true ancient and originall forme of beginning the yeare in the Vernall equinoctiall, which is in *Abib*, that is, March : Yea, the Caldeans and Persians, who were of better credit then the Egyptians, did alwaies from the beginning account March the first moneth of the yeare : therefore this Argument is of no force.

Argum. 2.

Secondly, they argue, that September was the moneth, wherein the yeare of Rest, and the yeare of Jubile did begin by Gods appointment,

pointment, as appears, *Levit. 25.9.* for on the tenth day of that moneth, God commanded the Israelites to sound the Trumpet of Jubile in all the land, and so to begin their yeare of Jubile and Release : Therefore that is the true beginning from the creation.

I answer to this two waies : First, that as the yeare of Rest was not the first, but the seventh ; and the last of the seven ; and the yeare of Jubile was the next year after seven Sabbath of years : So the Lord did still follow the number of seven, and would have it begin in September ; because it was the seventh moneth, and not the first by the order of creation. Secondly, the moneth of September, when all the fruit is taken from the ground, and men begin to sow and plant for the next yeare, is the fittest time for to begin the yeare of Rest, and of Jubile, wherein every man was to re-enter into his land which he had sold, as appears, *Verf. 10, 11.* and this was the cause of beginning in September ; not because it was the first moneth of the world, and of the yeare, reckoned from the creation : but because it was the fittest for men to give up the land empty to the owners, when they had gathered in the corne and fruit, and cleared the ground : and so this Argument is of no force.

Thirdly, they argue, That the time wherein all things naturally come to perfection, is most likely to be the time, wherein God created the world, and all things therein perfect in their kind, and that is Autumne and September, as experience teacheth : Therefore it is most likely to be the first moneth from the creation.

This Argument is divers waies defective : First, the state of the world in the creation, was far different from that state of things which now is ever since mans fall and corruption : Then all times were both Spring and Harvest, and trees did both blossome and beare perfect fruit at all times of the yeare : Therefore no certaine Argument can arise from this ground. Secondly, if any time be more perfect then another, and retaine perfection from the creation, it is most likely to be the Spring time ; for in the Spring all things begin to revive, and shoot forth of the earth, as they did in the creation : then are the fields most fresh and green, and full of beautifull flowers, as in the state of innocency. And as for Summer and Harvest, they doe but ripen things which the

Spring hath quickened and nourished, and hasten them to corruption, and not to perfection, causing them to die and wither: Yea verily, if the earth had not been cursed for mans sin, it would now bring forth in the Spring not onely flowers, and blossomes, and Spring fruits; but also all other kinds of fruit: Therefore this is a weak Argument.

Argum. 4. As for their fourth Argument, which is Cabalistical, drawne from the Hebrew word *בְּחֶשֶׁר*, which signifieth, *in September*; agreeing with *בְּרֵאשִׁית*, which signifieth, *in the beginning*, in the same letters, I have answered it before, and shewed that they differ in one letter, to wit (*ק*.) and therefore it is but a fallacie.

Ans.

But now for the beginning of the yeare naturally in the moneth of March, which is called by the Hebrewes *Abib* and *Nisan*, as being the moneth in which the world was created, and that the world was created in the Vernall equinoctiall, when day and night were equall in all the world, divers of the Ancients affirme and hold, as *Athanasius*, *Ambrose*, *Theodoret*, *Cyril*, *Damascene*, *Beda*, and others; and with them many judicious and learned Divines of later times doe concur, as *Junius*, *Polanus*, and others: Their reasons are very strong, forcible, and convincing, which cannot be gain-said.

Argum. 1. First, they prove it out of the Scriptures, *Gen. 8. 13.* where that moneth is called *the first of the yeare*, by account from the creation, wherein the waters were dried up from the earth; and it began to bring forth fruit for *Noah*, and the creatures with him: so that in the next moneth there was food for him & the creatures, and birds and beasts began to breed and multipli in the earth. Now that could not be in September and October, when the fruits and herbes begin to decay and wither. Certainly, *Noah* turned not out the creatures against Winter to seek food from the earth; that was no time to breed abundantly. It is March, wherein the earth begins to bring forth; and April, the second moneth, is that wherein the creatures, coming out of the Arke, might find grasse, herbes, and other food; and *Noah* might sow and plant against Summer and Harvest: Therefore undoubtedly March is the first moneth from the creation.

Argum. 2. Secondly, they prove it from *Exod. 12. 2.* where God recalls the Israelites

Israelites from the Egyptian observation, to the old beginning of the yeare from the creation; and to account *Abib*, or March, the first moneth, as the Text sheweth.

Thirdly, the Spring time is every way fittest for the beginning of the world, and of the naturall yeare: then things begin to flourish in all the earth, as they did in the creation; then is the aire most temperate and healthfull for the bodies of men, as it was in the creation; then day and night are equall in all the world, and the daies begin to grow longer then the night in the country of Eden and Babylonia, which was the place of Paradise, where *Adam* was created. But in September, daies begin to shorten, and all herbes to wither, and fruits to fall from the trees: Therefore March is the fittest moneth for the time of the creation. Argum. 3.

Fourthly, the Caldeans, Persians, and all cunning Astronomers did by their art and skill discern, and by tradition from the first fathers were taught, that March was the first moneth of the year; and that in the Spring time the world was created. Argum. 4.

To these let me adde one Argument more, drawne from the incarnation and passion of Christ: For it is most likely, that the moneth, in which God appointed Christ to be incarnate by conception in the wombe of the Virgin, and also to suffer for the worlds redemption, was the moneth and season of the yeare, in which the world was created: For so the time, in which God sent forth his Son, made of a woman, and made under the Law, and to redeem them that were under the Law, comes to be the fulnesse of time, as the Apostle calls it, *Galat. 4. 4.* Now this was the moneth of March: for Christ being borne on the shortest day of the yeare (as Saint *Austen* and the Ancients, who lived within a few ages after Christ, by tradition had learned, and did teach) must needs be conceived in March, nine moneths before, in the Vernall equinoctiall. And in the same moneth hee suffered for our redemption; and rising from death, triumphed over death, the Divell, and all the powers of darknesse; even at the time of the Passover (as the Gospel testifieth) which feast was kept in the first moneth *Abib*, *Exod. 12. 2.* and *13. 4.* that is, in March, as all confesse. And so we see Gods performing of his promise in the fulnesse of time, was his keeping of his word to a day, giving Christ to be conceived in the very day of the yeare, wherein he was promised August. in
serm. de na-
tal. Dom.

mitted to our first parents, and to suffer for *Adams* sinne in the same day of the weeke, and of the moneth, in which *Adam* was made, and marr'd by sin (as some of the learned Fathers have observed.) Even as he delivered *Israel* out of *Egypt*, at the end of 430. yeares, on the selfe same day, when the terme of yeares was accomplished, *Exod.* 12. 41. Therefore I conceive that the time of the creation, and of the fall of our first Parents, and of the first promise of *Christ*, was in the same first moneth, in which he was conceived, and also perfected mans redemption, that is, in *Abib*, the moneth of March; and so he was sent forth in fulnesse of time, as the Apostle saith.

Quest. 2.

The second question which ariseth from the word *Beginning*, is about the number of yeares, which have been since the creation: For if there was a beginning of things, in which the world was created, as the Text here sheweth; then there must be a certaine number of yeares since that beginning which number if we can find out, and prove from Scripture, it will much confirme us in the truth of the creation, and of the whole History of Gods Word. Now about this number of years there is much difference among the learned: but the best computation is that which is grounded on those testimonies of Scripture, which doe most excellently chaine together the holy Chronicle; and by that computation the world was created 3960. yeares before the death of *Christ*; and the day of *Adams* fall being upon the sixth day of the weeke, even towards the evening of the same day, wherein he was created, was that day 3960. yeares before the day of *Christs* death, which also was on the sixth day of the weeke, in the same moneth of the yeare. To confirme us in this truth, wee have most excellent testimonies of Scripture: First, the age of *Adams*, when he begat *Seth*, counted together with the ages of the succeeding fathers, before the birth of their succeeding sons, make up in all unto the birth of *Noah* from *Adams* creation, 1056. yeares, *Gen.* 5. and from *Noahs* birth to the Flood, is 600. yeares, that is in all, 1656. yeares, from the Creation to the Flood.

Arphaxad the son of *Shem*, borne two yeares after the Flood, *Gen.* 11. 10. his birth (as the ages of the Fathers from him to *Terah* there reckoned doe shew) was before *Terahs* death 425. yeares. Now the two yeares between his birth and the Flood, together

gether with the said number of 425. being added to the yeares before the Flood, make up from the creation to the death of *Terah*, 1083. yeares. Immediately after *Terah's* death God called *Abraham*, and removed him out of Charan, into the land of Canaan; but gave him no inheritance therein, but onely promised to give it to him, and his seed for a possession, *Att.* 7. 4. 5. and that in his seed all the families of the earth should be blessed, *Gen.* 12. 1, 2, 3. and this promise was 430. yeares before the Law was given by *Moses*, *Galat.* 3. 17. which was immediately after the departure of Israel out of Egypt, that is, the fiftieth day after; when they and their fathers, from *Abrahams* first peregrination in Canaan, had sojourned 430. yeares, *Exod.* 12. 40. And from Israels coming out of Egypt, to the building of the Temple, in the fourth yeare of *Solomons* reigne, is 480. yeares, *1 Kin.* 6. 1. from thence, to the death of *Solomon*, is 36. yeares. Then Israel departed from Judah, and continued 390. yeares in their iniquities, *Ezech.* 4. 1, 2. to the destruction of Jerusalem, and burning of the Temple, 19. yeares after the beginning of the 70. yeares captivity; from the end of which captivity, to Christs death, is seventy sevens of yeares, *Daniel* 9. that is, 490. yeares, all which make 3960. yeares, from the creation. Now from Christs death, which was in the 33. yeare of his age, or 33. after his birth, it is in this present yeare 1623. the full number of 1590. yeares, which being added to 3960. before Christs death, make from the creation 5550. yeares.

Now this computation of yeares, together with the clearing of the former question, may serve

First, to discover unto us divers waies the admirable providence of God, in that he doth so order all things, that the time of the incarnation of Christ, the second *Adam*, should fall in the same moneth with the creation of the first *Adam*: and the day of redemption from sinne and death, should be the same day of the week, and of the moneth, with the day of *Adams* falling into sin, and bringing all mankind into bondage to hell and death. And that in the holy Scriptures, which were written by holy men of God in severall ages, the true computation of times and yeares should be put upon record, and reserved and kept safe through all ages untill this day, in the midst of so many dangers, and among so many alterations and changes which have happened in the world.

Use 1.
Gods providence to be noted and admired.

world. Surely, he who is so provident in ordering the circumstance of times, and preserving the records of them, even his holy Oracles, when the Nation of Jewes, to whom they were committed in trust, is cast off, and scattered over all the earth, will much more keep his promises, and fulfill all prophecies and predictions, every one in the set time and season which he hath appointed.

Use 2.
Truth of
creation
and re-
demption
hereby de-
monstra-
ted.

Secondly, this exact record of times, and of the very moneth of the creation and of the redemption, serves to confirme us in the verity and truth of those things which are written concerning the beginning and creation of the world, and the redemption of mankind by Jesus Christ, comming in the exact fulnesse of time to redeem the world, according to Gods promises; when severall witnesses or writers, who never conferred nor consulted one with another, doe agree in their relations, not only in the maine matters, but in the circumstances of time also; no man can have any least pretence or colour of doubting. And thus doe the writers of the holy Scriptures, who lived in severall ages; they exactly agree in the histories of creation and redemption, even to the circumstances of times, the very daies and moneths, wherein they were performed. And therefore let us firmly beleieve them, and rest on the truth of them: for we have sure grounds of beleieving, but not any pretence or colour of doubting.

Use 3.
All made
for us, and
to be used
for God.

Thirdly, hereby it is made manifest, that the world being created in time, and onely so long ago as is before shewed, was made onely for us, and for our benefit, who live under time, and not for the eternall God, to adde any good, or any blessednesse to him, who was all-sufficient and most blessed in himselfe: from all eternity; and both could, and would have made the world millions of yeares before, if it might have been profitable to himselfe: Wherefore let us hereby be stirred up to use the world as a gift, and as talents given to us by God, to be well imployed, and study to honour him by all worldly things created.

Use 4.
Note and
admire
Gods e-
ternity.
Psal. 102.
25, 26.

Fourthly, hereby we may justly be moved to admire the eternity of God, when we see the whole time of the world to be but 5550. yeares, which are before him but as 5. daies and an halfe (For a thousand yeares with him are but as one day, 2 Pet. 3.8.) Wherefore, as holy David, when hee compared Gods eternity with

with the temporary being of the heavens and the earth, and their inclining to decay and changes, like a *vesture and wearing garment*, did admire Gods infinite and eternall Majesty: So let us all be after the same manner affected with reverence of God; and admiration of his eternity; when we compare the ages of the world, even the longest of them, the thousands of yeares since the creation, to be but as so many daies with the Lord, who liveth and abideth the same for ever.

The fourth thing in this Text is the object and effect of Gods first worke of creation, to wit, *the heavens and the earth*.

4.

First, the *Heavens* come to be considered, together with the creatures here comprehended under that name; and that these things may more plainly appeare to our understanding, we must first search and sift out the true sense and signification of the word (*Heaven*) in this Text, and then come to the instructions which doe thence naturally arise.

The name; by which it hath pleased the Spirit of God in this place to call the *Heavens*, is in the Originall Hebrew שָׁמַיִם, *Shamajim*; concerning the signification and Etymologie whereof, the learned much differ among themselves. Some make it a compound of שָׁ, which signifieth *there*, and מַיִם, which signifieth *waters*; because above in the aire (which is the lowest and nearest heaven) and in the clouds, water is engendered, and in showres distills from thence. Some compound it of שֶׁן, which is *fire*, and מַיִם, *waters*; because the heavens seem to be made of both: the Sun, Moon, and Starres resemble fire, and the rest of the heavens resemble calme and still waters.

Derivation of the word signifying Heavens.

1.

2.

3.

Some derive this name of שָׁמַיִם, which signifies *astonishment*; because if a man doe stedfastly behold and consider either the glory, or the wonderfull height and compasse of the heavens, they are things which will dazle his eyes; and make his heart astonished.

4.

But the best derivation of the word, which is grounded upon the best reasons, is that which some late Writers have observed, to wit, that it is derived of the simple Hebrew word שָׁ, which signifieth *there*, and is never used, but when we speake of being in a place which is remote and distant from us: For as the Hebrew word הֵנָּה, *here*, signifies the place *present*; so this word שָׁ, *there*,

there,

there, signifies a place remote and distant from us, and the being of things *there*, in that place. Now the heavens are the utmost and most remote place from the earth, which is set in the middle, and about the center of the round world, and upon which men doe live in this world: Therefore this derivation doth agree very aptly to the heavens.

Secondly, of a place which is most excellent, wee are wont to say, *There*, *there* is the best being, and in a kind of vehement and affectionate speech, we use to double the word. And heaven is the most excellent place; and therefore the word שמים, which is of the duall number, and signifies as much as *There, there*, or *there* double, is most fitly derived of שם, *there*.

Thirdly, the heavens are divided most properly into two heavens, the *highest heavens*, which is invisible; and the *visible* or lower heaven, which also consists of two parts; the starry and the airie heavens: And all these are divided into two equall parts to all men living on earth. The one is that which wee see in our Hemisphere, and within our Horizon from East to West, and from North to South, above the earth. The other halfe is that which is hid from us by the earth, and is seen by the Antipodes, that is, them who dwell on the other side of the earth, directly opposite to us; and both these parts of the heavens are equally remote and distant from the earth. Moreover, the heavens doe move about two Poles, the North and South Pole: and therefore in many respects the name of the heavens, שמים, is most fitly derived of שם, brought into the forme of the duall number.

Fourthly, this derivation of the name, and the signification of it, doth fitly agree to all things which are called by the name *Heaven*; and is verified in them all, even the highest heaven, the starry heaven, and the superiour regions of the aire; for they are all remote and distant from the earth, and are divided every one into two equall Hemispheres, equally distant from the earth: But in the highest heaven there is neither fire, nor water, nor any mutable Element: and therefore the name שמים, derived of שם, or שם, cannot agree to it at all. And as for the superiour regions of the aire, they are not so glorious, nor so high as to astonish us; and therefore שמים, derived of שם, cannot agree

agree to them : wherefore the last is the best derivation.

The next thing after the derivation of the word, is the diversity of significations, which we are to note in the next place ; and withall, to shew in what sense it is here used in the Text.

Diversity of its significati-
ons.

First, this word is used, in a large sense, for that whole space from the upper face of the earth and the sea, to the utmost height of the highest heavens, which comprehends in it the highest, the starry, and the airie heavens ; thus the word *Heaven* is to be understood, *Gen. 2. 1.* and in all other places, where the Spirit of God comprehends the whole world under these two words, *The heavens and the earth.*

Secondly, it is used to signifie more specially either the highest heaven, as *Deut. 26. 15.* *Looke downe from heaven, the habitation of thy holinesse*, which Saint Paul calls the *third heaven*, *2 Corin. 12. 2.* Or the starry heaven, as *Gen. 22. I will multiply thy seed as the starres of heaven :* and *Psal. 19. 6.* Or the airie regions. wherein birds flie, as *Gen. 1. 26.* where mention is made of the *fowles of heaven.*

Thirdly, the word *Heavens*, by a Metonymie of the cause for the effect, and of the subject, is used in Scripture to signifie foure things : First, God the possessour of the heavens, whose glorious Majestie doth dwell in the highest heaven, as *Dan. 4. 26.* where *the heavens* are said to *reigne*, that is, the God of heaven: And *Luk. 15. 18.* *I have sinned against heaven :* and *Matth. 21. 25.* *Was the baptisme of John from heaven, or of men ?* Secondly, the Angels and blessed Spirits, which dwell in the highest heaven, as *Job 15. 15.* *The heavens are not cleane in his sight :* and *Psal. 89. 6.* and *69. 35.* where the *heavens* are said to *praise God*, that is, the Angels and Saints. Thirdly, the Church militant, which is a congregation of people *written in heaven*, begotten from above of heavenly seed, and whose hope, reward, and triumph is in heaven, as *Dan. 8. 10.* the armies of the faithfull are called *the host of heaven :* And so in the Prophets and the Revelation, *Heaven* signifies the true holy Church ; and the *Earth* signifies earthly men of the world. Fourthly, the clouds in the aire, and in the face of heaven, as *Levit. 26. 19.* *I will make your heaven as iron*, that is, the clouds ; in-
somuch that they shall yeeld no raine.

Now here in this Text is meant (as I have before touched) the *highest heaven*, as it is distinct from the rude masse, without forme, which

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Foure things signified by Heavens.

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which is here called *Earth*, which was the common matter of the starry and airie heavens, and of all the visible world, as appears in the next Verses. And under this name here the Angels, who were the host and inhabitants of the highest heavens, are comprehended: For as the word *Jerusalem* is often used in the Prophets, to signifie the people and inhabitants, together with the citie and place; so here the word *Heaven*, signifies not the bare place and body of the highest heaven, but the place, with all the host and inhabitants of it, the Angels. As for the visible starry heavens, which are the light of the inferiour world, and the airie heaven called the firmament, they can in no case be here understood: for they were made out of the rude masse, without forme, called *Earth*, and opposed to heaven in my Text.

From the word thus expounded, I come to the instructions: For whereas some doubt, whether there be any heaven besides the visible starry heaven; where those heavens are, and whether they were created, this Text doth cleare the doubt; and sheweth, that there is an heaven which farre exceeds the heavens which are seen, in all glory and excellency: For here *Moses* speakes of an heaven created in the beginning, with or before the common masse, out of which the Sunne, Moone, and Starres, and all the visible heavens and world were made: Yea, in that this heaven was created out of nothing, and had not a being given it out of the rude masse, without forme, out of which God made all the visible world (as the Text here saith) this doth imply, that they have a more excellent being, of another kind, farre better then all that is seen, and above: and without the compasse of the visible heavens; so that hence these Doctrines arise: 1. That there are such heavens: 2. That this heaven is not God, but a place created by God: 3. That it is above the visible heavens: 4. That it is most large and ample; and yet not infinite, nor every where, as God is: 5. That it is a place most excellent and glorious, free from corruption, excelling and exceeding the naturall knowledge, reach, and apprehension of men.

Doctr. 1. First, we here learne, That, besides the visible starry heavens, which were made out of the first rude deformed earth, there are heavens created out of nothing, in the first beginning of the creation: And this is confirmed by those Scriptures, which speak expressly

preſty of the *Heaven of heavens*, that is, an heaven beſides theſe viſible heavens. as *Deut. 10. 14.* *1 Kings 8. 27.* *Pſal. 68. 33.* and *115. 16.* Alſo by thoſe Scriprures, which mention an heaven, in which Gods glorious Majeſty is ſaid to dwell; and the holy Angels, which cannot be the ſtarry viſible heavens; as *Deut. 26. 15.* *1 Kings 8. 30.* and *Mar. 18. 10.* Yea, the holy Apoſtle puts all out of doubt, *2 Cor. 12. 2.* where he calls this *the third heaven.*

That this higheſt heaven is not God, but a place created by *Doctr. 2.* God; for here it is ſaid, that *God created* this heaven: Some thought that there was no place above the Spheres of heaven; but that there God is all in all, and that there all things are in God, and ſubſiſt in him. Their ground is that ſpeech of the Apoſtle, *1 Corinth. 15.* that God ſhall be *all in all*. But that ſhewes the contrarie, that God is in all, not that all things are or ſhalbe, and ſubſiſt in God, as in a place. Againſt this ſhewes not the place, but the ſtate of the bleſſed, that they ſhall immediately enjoy God without a Mediatour. Now, that the higheſt heaven is not God, divers reaſons ſhew: Firſt, it is Gods throne, *Iſa. 66. 1* *Deut. 26. 15.* therefore not God himſelfe. Secondly, it cannot containe God; but he is infinite, and farre without the compaſſe of it, *1 Kings 8. 27.* Thirdly, God is every where; but this heaven is not ſo, it is onely above, not in the viſible world. Fourthly, it is ſuch a bodily ſubſtance, as can containe *glorified bodies*, as the body of Chriſt, *Enoch*, and *Elijah*. It comprehends the viſible heavens within the compaſſe of it: But God is a ſpirit.

That it is not God, but his creature, and his workmanſhip; and that he hath the diſpoſing of it, as his creature, appeares, *Gen. 2. 1.* *Heb. 11. 10.* *Pſal. 115. 16.*

That this heaven is above the viſible heavens, divers Scriptures *Doctr. 3.* teſtifie: For it is called *Heaven above*, where Jehovah is, *Deut. 4. 39.* *Jof. 2. 11.* that is, above all the viſible world. Into this heaven our Saviour is ſaid to be *taken up on high*, when he aſcended, *Luke 24. 51.* Yea, he is ſaid to aſcend up *farre above all the viſible heavens*, *Ephes. 4. 10.*

Fourthly, that this heaven is a moſt ample and large place, may *Doctr. 4.* eaſily be gathered and proved from this, That it was made diſtinct from the earth, which was the matter of the whole viſible world; and doth ſubſiſt above, and without the compaſſe both of the
maſſe,

masse, and of all things which were made of it ; and so comprehends them within the large compasse of it. And our Saviour intimates so much, where he affirms , that in it are *many mansions*, *John* 14.2,3. Also the Psalmist, *Psal.* 68.5. where hee calls this heaven עֲרֹבָה, which signifies *faire, and large spacious plaines*: And yet it is not infinite, nor every where ; for God fills it and the earth also, and it is not able to containe him, *1 Kings* 8.27.

Doctr. 5. The fifth instruction is, That the highest heaven is a place most glorious and excellent, free from all corruption, and full of glorious light, farre surpassing our fraile imagination, and the reach of mans naturall understanding. The very signification of the name shewes that it is farre remote from our sight, concept, and apprehension. And that rule in Philosophy proves, that it is free from alteration and corruption, to wit, That those things onely are changeable, and may be corrupted, and turned into their first matter, which are made of a common matter, capable of divers formes. But things which have no part of any such matter in them, are incorruptible, and unchangeable, free from alterations incident to inferiour things. Now such are these heavens discovered to be in my Text : For they were made absolutely of nothing, with, or before the first common matter of the visible world : Yea, in the next words the Spirit of God doth distinguish the rude masse from these heavens, by this, that it was full of

Excellen-
cie of hea-
ven.

darknesse, and without forme, and void ; which implies, that these heavens were farre different, that is, full of beauty, forme, and light. And other Scriptures fully confirme this : First, by the names, by which this heaven is called, and by the excellent things which are spoken of it ; for it is called *the Heaven of heavens*, that is, the heaven farre above all heavens in glory and excellency, *Deut.* 10.14. and *1 Kings* 8.27. and *Psal.* 68. 34. *The Heaven of heavens* everlasting, so much the Hebrew word עֲרֹבָה doth intimate. And Saint Paul, who was rapt up into this heaven, was so astonished with the glory of it, that he knew not whether he was *in the body or out of the body* : there he heard words, which it was not lawfull to utter ; and the sight thereof was such a cause of glorying, that he was afterwards in danger thereby to be *too much exalted*, and had need to be buffeted by the Angell of Satan for his humiliation, to keep him from excessive boasting,

2 Cor. 12.

2 Cor. 12. And the same Apostle calls the inheritance therein reserved for the elect, the *inheritance of the Saints in light*, Colos. 1. 12. and he saith of God, who dwels there by his glory, that he dwels in *light, which none can approach unto*, 1 Tim. 6. 16. which testimonies, with many other which might be cited, fully prove the glory and excellency of this heaven. Besides, we have many Arguments to this purpose.

The first is drawne from the proper *efficient cause* of this heaven: For it is most certaine, that the place and city which hath God only for the builder & maker of it; & in the building whereof God hath shewed such admirable divine wisdom, that it more specially is called his worke and building, must needs be most excellent and glorious. Now such is the highest heaven, it is called the *citie, whose builder and maker is God*, Heb. 11. 10. that is, the city which God builded alone as his master-piece, for his owne purpose, to shew therein his glorious wisdom and art, as the word *τεχνη* there used doth signifie. Yea, it is said to have *foundations*, that is, to be so firmly built, that it can never faile, but stand stedfast for ever, world without end: Therefore it is a most glorious place.

Reason 1.

A second Argument is drawne from the *proper inhabitants* of these heavens: For in all reason, and by the course of nature, that is the best place which falls to the share, and is allotted to the best inhabitants, by the will and appointment of him, who is the wisest of all, and doth order all things in wisdom and equity. Now the highest heavens are allotted by God to the best inhabitants: First, he hath chosen them to be his owne habitation, wherein he delighteth to dwell, not onely by his essentiall presence and power, as he is in all other places, but also by his visible glory, holinesse, and unspeakable majesty. So the Scriptures testifie, *Deut. 26. 15.* where these heavens are called, *the habitation of his holinesse*. And *Psal. 113. 5.* the *high dwelling*, in which God is so high above all. And *Isa. 57. 15.* and *63. 15.* the *high and holy place*, the *habitation* of Gods holinesse and glory; and even eternity, which shall never decay. Secondly, God hath appointed this place to be the habitation of his holy Angels, which kept their standing, in which he will have them to dwell, and to behold his glorious face continually, as our Saviour saith, *Matth. 18. 10.* and so much is in-

Reason 2.

timated, *Luke 2.13.* where Angels are called the heavenly host. The third sort of inhabitants, to whom God hath allotted these heavens, is the glorified company of his Saints, with Christ their head, in whom they are chosen, and brought to salvation. Though *Adam* was made after Gods image, yet, by creation, and in the state of naturall uprightnesse, he was not capable, nor worthy of heavenly glory; that is the proper purchase of Christ for his elect, and it is the gift of God in Jesus Christ, which he gives only to them who are made in Christ the first fruits of his creatures, sons and heires of God. Our Saviour testifies so much, *Joh. 14.3.* where he saith, that *he prepares a place* for his faithfull in that house of God: And the holy Apostle, *Heb. 9.* where he saith, that Christ *only opened the way* into this Holy of holies; and that none can enter thereinto but by him *the way, and the doore.* And *Ephes. 1.3.* he saith, that God bleisseth us with all spirituall blessings *in heavenly places* in Christ. And *1 Pet. 1.3,4.* we are said to be begotten to a lively hope, by the resurrection of Jesus Christ from the dead, to the *inheritance incorruptable, and undefiled*, that never fadeth, *reserved in heaven* for us: wherefore it is manifest by the excellency of the inhabitants, being none but God himselfe, and the elect Angels and Saints, which are most neare and deare to God, that this Heaven is a place most glorious and excellent.

Reason 3.

A third Argument may be drawne from the *situation* of it: For the highest place is ever the best by the law and course of nature, as our senses doe teach, and we see manifestly in all knowne parts of the world; and by faith we ought to beleieve, that it is so in places beyond our sight, especially because the Spirit of God in the Scriptures extolls the highest places, *Psal. 113.5.* and *Isaiah 57.15.* Now the highest of all places is the third heaven in situation: For Christ ascending up thither, there to remaine, and to make intercession for us, *Act. 3.21.* and *Heb. 9.24.* is said to ascend *farre above all other heavens*, and those heavens are called מְרוֹמֵי, *the high places*, *Psal. 148.1.* and τὰ ὑψιστά, *the highest places*, *Ephes. 4.8.* and *Heb. 1.3.* Therefore they are the most excellent and glorious places.

Reason 4.

The fourth reason is drawne from the *excellent things, which are there laid up in store* for the Saints: For the wisdom of God requires, that he should store up the best treasures and things in the best

best place ; and undoubtedly that place is the best , where God layes up in store such treasures. Now in the highest heaven are the best treasures , which *neither rust nor moth* can corrupt , nor *theeves* touch with unjust hands, *Matth. 6. 20.* there is the inheritance of the Saints in light, *Colos. 1. 12.* and the incorruptible and undefiled, *1 Pér. 13.* There God hath prepared for them that love him *such things* as neither eye hath seen, nor eare heard, nor mans heart conceived, *1 Corin. 2.* That is the place of Gods right hand, and of his presence, where is *fulnesse of joy, and pleasures for evermore, Psal. 6.* Therefore it is the best place of all.

Fifthly, that place from whence every supernaturall good and perfect gift doth come , must necessarily bee the most excellent : and such a place is the highest heaven. Christ, the second *Adam*, the fountaine of all blessings, is said to be from heaven, *heavenly, 1 Corinth. 15.* and to be the bread of life , which came downe from heaven, to give life to the world, *John 5.* The calling of men to the participation of all excellent graces, is called the *heavenly calling, Hebr. 3. 1.* The gift of supernaturall grace is called the *heavenly gift, Heb. 6. 4.* The substantiall things shadowed out under legall types, are called *heavenly things, Heb. 8. 5.* and the new Jerusalem, the most glorious Church , is called the *heavenly Jerusalem, Hebr. 12. 22.* and is said to come downe from heaven, *Revel. 21.* In a word, every good and perfect gift is said to come downe from above, from the father of lights, that is, from heaven, *Jam. 1. 17.* Therefore this heaven must needs be a most excellent place.

Sixthly, the Spirit of God in the Scriptures doth describe and set forth this Heaven, by all the things which are, or have been most excellent in this world , and doth make them but types and shadowes of it : as first, by the earthly *Paradise* , in which God put *Adam* in the state of innocency, which was the sweetest and most excellent place that ever was knowne in the world, *2 Cor. 12. 4.* by the *hill of Zion*, which was most beautiful for situation, and the joy of the whole earth, *Heb. 12. 22.* By *Jerusalem*, the most glorious citie of all the world, the place which God chose to put his Name there, *Gal. 4. 26.* and by the *Temple* of Jerusalem , the most glorious Sanctuary of God ; and the *Holy of holies, Psal. 11. 4.* and *18. 7. Habak. 2. 20. Heb. 9. 12.* and *10. 9.* Therefore this Heaven is most excellent.

Lastly, that this Heaven is a place of wonderfull *light* and *glory*, and a worke of God, which shall never be *changed* or perith, but *stand* and endure for ever ; it appeares by the light which hath shined from thence , and by the eternity of the things which God hath annexed to it. The light which shined from thence on Saint *Paul* at mid-day, did *surpasse the brightnesse of the Sun*, *Act. 26. 13.* And the house which the faithfull have there prepared for them, is said to be *eternall in the heavens*, *2 Corin. 5. 1.* And the inheritance there reserved is said to be *immortall*, *1 Pet. 1. 3.* and the life which the elect shall live there , is called *life eternall* : Therefore it is a most blessed place.

Object. Now, though some Scriptures seem to speak to the contrary, that the heavens shall *perish*, as *Psal. 102. 26.* and that heaven , as well as earth , shall *pass away* , *Matth. 24. 35.* and the heavens shall *pass away with a noise*, *2 Pet. 3. 10.* and be burnt with fire :

Ans. Yet the truth is, they speak not of the highest heaven , which was with the Angels created immediately out of nothing ; but of the visible fiery and starry heavens , which were created out of the same rude masse, the common matter of the aire, water, and earth : They may be burnt, and set on fire, and passe away ; but the highest heaven, being not of the same common matter, no fire can take hold of it.

Use 1. Now these instructions concerning this first worke of God, the highest heavens, serve for excellent use : First , to discover the madnesse and folly of all them , who either deny the creation of these heavens, as *Cajetan*, *Augustinus*, *Stenchus*, and other great Popish Writers have done ; or doe hold this heaven to be nothing else but God , or his glorious Majesty , and light shining forth to his creatures. These Doctrines prove the contrary, and declare all such profane conceits to be doting dreames, ever to be abhorred.

Use 2. Secondly, they shew the admirable free bounty and love of God towards his elect , and his eternall fatherly providence , in that he hath not onely provided such an excellent habitation for them , wherein they may live most happy and blessed for ever ; but also made it the first of all his creatures and workes. If the Lord had first made us , and tryed our obedience how we would serve him, before he had made and furnished the highest heaven, the

the house of glory; men might have imagined, that by their own doings they had procured it: But lo, God hath cut off all such vaine conceits, in that he made this first, and by so doing, sheweth that it is his love and free bounty, not our merit; it was his providence, not our purchase or care for our selves: Let us therefore give him the glory and praise of a God wonderfull in goodnesse, free grace, and providence; even from the first foundation of the world, creating a place of rest and glory for us.

Thirdly, in that the highest heaven is here discovered to be so high & excellent a place, so full of glory and light, and the proper country of the Saints chosen in Christ; this ought, as to reprove us, & make us ashamed of our immoderate love & affection to worldly things, and of our groveling on the ground, like brute beasts, and cleaving to the earth, like moles and earth-wormes, and of our negligence in inquiring after heaven, and meditating on this heavenly country: so also to stirre us up to the contrary, and to direct us how to prepare our selves for it, by looking and minding high things, and casting off all earthly clogges, and workes of darknesse, and all uncleannesse and filthinesse, and by putting on all holinesse, and the armour of light. If we were to goe into another country, there to spend all our daies, we would be carefull to enquire after, and learne the nature, qualities, fashions, and language of the country: And so let us doe concerning our heavenly country and city, which is above. Let us enquire after heavenly things, fashion our selves to it; and because there is our inheritance and our treasures, let there our hearts be also.

Use 3.

Be ashamed of thy earthly mind-
ednesse.

And pre-
pare for
heaven.

Fourthly, seeing heaven is so high, and so excellent and glorious a place and habitation, that man in innocency was neither capable, nor worthy of it, this serves to magnifie in our eyes the infinite goodnesse and admirable bounty of God, who hath given Christ to purchase for us, being corrupted, and become sinners by Adams fall, a more excellent place, state, and condition, then did belong to us in our best naturall being in the state of pure nature. This also magnifies the vertue and power of the grace of Christ, which hath lifted us up from the valley of darknesse, and of the shadow of death; and hath advanced us to be heires of a better inheritance then the earthly Paradise, even to live and reigne with God in his heavenly Kingdome.

Use 4.

Be thank-
full for
this good
provision.

Use 5.
Comfort
in all af-
flictions.

Fifthly, here is matter of singular comfort, and of patience, and hope in all the afflictions, which can befall us here on earth in this vale of misery; when men labour, and strive, and fight for an earthly crowne, and in hope of a glorious victory and triumph, no danger of death doth daunt or dismay them, no pain and griefe of wounds doth discourage them; but the crowne of glory, which we wrette for, it is incorruptible, and never fadeth: and the Kingdome for which we suffer, is an heavenly Kingdome, and an inheritance reserved in the highest heavens, which is a place more glorious and excellent then any tongue can expresse, or heart of man conceive: And therefore let us be stedfast and unmoveable, never daunted with any danger, nor dismayed with any feare, but comfort our selves, and possesse our soules in patience, knowing and counting, that all the sufferings of this life are *not worthy of the glory which shall be revealed*, and our momentany passions shall bring a *farre more exceeding and eternall weight of glory in heaven*, where a durable substance is stored up for us.

Rom. 8. 18.
2 Cor. 4.
17.

Use 6.
Against
the Chili-
asts.

Let us hence learne to loath and hate also that erroneous opinion which some hold, to wit, that the highest heaven is not ordained to be the habitation of the Saints after the last judgment; but that Christ shall reigne with them here on earth in his bodily presence: a fond conceit, contrary to the expresse Word of God, utterly razed by the former Doctrine.

C H A P. IV.

Of the creation of Angels. Their names. They had a beginning: Reasons and Uses. They were all created by the one true God: with Uses. They were made in the beginning of the world. They are Gods first and best creatures: with the Use. They were made in heaven, and to inhabit heaven: Reasons and Uses. Seven. Corollaries or Conclusions concerning the Angels.

In proceed in the next place to the inhabitants or host of the highest heavens, the Angels, which were by the same Word of God in the beginning created together with them: as appeares, Chapt. 2. 1. And howbeit they are not here expressly named by
Moses;

Moses; yet they are necessarily included in this word, השמים *the heavens*, as may easily be proved, and made manifest by three reasons: First, the Article ה, is demonstrative, and shewes that there is an *Emphasis* in this word; and the particle ה, consisting of the first, and last letter of the Alphabet, is of generall comprehension, and shewes, that by these speciall and most glorious heavens, he means all whatsoever was created with them, and whatsoever was in the creation contained in them, even all the glorious Angels. Secondly, it is a common and usuall thing in the Scriptures, for the Spirit of God, to signifie by the name of the place, both the place and the inhabitants: as for example, *Psal.* 147. 12. and *Jerem.* 4. 14. *O Jerusalem, wash thine heart.* And *Matth.* 23. 37. *Jerusalem, Jerusalem, that killest the Prophets.* In these places, by *Jerusalem* is meant not the city only, but also the inhabitants. And so the name השמים, *the heavens*, is used to signifie the *Angels* which were the created inhabitants of heaven. *Job* 15. 15. where it is said, *The heavens are not pure in his sight*, that is, the Angels, because many of them rebelled, and lost their habitation, and were stained with sinne. And *Psal.* 89. 6. *And the heavens shall declare thy wonders, O Lord*, that is, the heavenly host: Therefore by analogy of Scripture, the Angels may here be understood. Thirdly, what is here meant by the *heavens*, *Moses* himselfe sheweth, *Chapt.* 2. 1. namely, the heavens and the host of them, that is, the Angels, for they are the host of the highest heaven, and so are called, *Luke* 2. 13. Therefore undoubtedly y the Angels are included in the word *Heavens*.

So then the creation of the Angels coming now the next in order to be handled, I will seeke no further for a Text (though there be some more plain and expresse) but will ground all my Doctrines, concerning the creation and nature of Angels, on this word, taken in that sense which I have here proved; which offers to our consideration five maine and principall points of instruction, unto which all other Doctrines may be reduced, which concerne their nature and creation, and may be as branches comprehended under them.

First, we here learne, that Angels had a *beginning*, and were not Points from all eternity. Secondly, that God created them, and that they were made by that one God and three persons, here called

Angels
compre-
hended in
the name,
Heavens.
1.

2.

3.

Points
concern-
ing them.

Elohim. Thirdly, that they were created in the beginning, as the word *Bereſhith*, taken in the moſt ſtrict ſenſe, ſignifieth, the firſt moment of time. Fourthly, that they were created by the firſt ſimple act of abſolute creation, that is, they were made out of nothing, moſt perfect and glorious creatures, in an inſtant. Fifthly, that they were made in and with the higheſt heavens, and by the law of creation made to inhabit them, as the proper place of their naturall habitation. Theſe are the maine and principall points of Doctrine, which immediately flow from the words. And theſe, eſpecially the laſt of them, doth offer to our conſideration divers other particular queſtions, and points of inſtruction to be handled. As firſt, ſeeing they were created in and with the higheſt heavens, to be the proper inhabitants of them; therefore they are of an heavenly nature, even pure, excellent, and glorious ſpirits, ſuch as the nature of the place requires, to be ſuteable inhabitants. And here an occaſion is offered to ſeeke out a true deſcription of Angels, and to enquire after their wiſdome, power, and ſuch like properties, wherein they excell, and are like unto God the Creatour, hearing his image. Secondly, hereby are offered to us theſe points to be handled, and theſe queſtions to be diſcuſſed, *viz.* That the Angels are of a finite nature, limitted to their places: Alſo, whether they are circumscribed, and meaſured by the place in which they are, or rather definitively in it. And whether, and how they move from place to place, and ſuch like.

Thirdly, the moſt high and large heavens, compaſſing about the whole viſible world, in and with which they were created, to be the hoſt of them; doe import, that the Angels were created many in number, according to the largeneſſe of the place, and that they are innumerable, more then mans fraile reaſon can comprehend.

Fourthly, the higheſt heaven, being their naturall place, in which they were created. Hence a queſtion ariſeth, concerning a being in other places; How they come to be out of heaven, their naturall place, and ſome of them quite baniſhed out of heaven for ever. And here their mutability and fall comes to be handled; and the diſtinction of them into good and evill Angels. Thus we ſee in brieſe into what a broad field this ſhort Text doth lead

lead us; and what large scope it gives us to speake of the Angelicall nature, and the heavenly spirits, the first and chiefeft of the creatures of God.

That we may better understand these Doctrines, I will first consider the name of Angels, what it signifies, and how we are to take it in this place.

The name, *Angell*, comes of the Greek name ἄγγελος, which ^{Of their} signifies a *messenger*, sent forth from some superiour person, or ^{names.} state, to deliver a message, and to declare the mind of him or them that sent him. The Hebrew name, מַלְאָךְ, which is the name of an Angell in the Old Testament, signifies also a *messenger*; but yet in a more full and large sense: For it signifies such a messenger, as doth not only deliver and declare a message by word of mouth, but also doth act and execute indeed the will of him that sent him, and doth performe his worke injoynd, as a faithfull minister and servant. And hence it is, that the Hebrew word, מַלְאָךְ, which is derived of it, and is used for the office and worke of an Angell, signifies in generall any thing which serves for the use and ministry of man. And as the signification, according to the Etymology, is generall and large; so the word is used in the Scriptures, to signifie any messenger or minister sent forth upon a message, or some employment, either from God or men. *Jacobs* messengers which he sent unto *Esau*, *Genes.* 32.3. to worke his peace are called by the name, מַלְאָכָיו, *Angels*. And *Num.* 20.14. the messengers which *Moses* sent from *Kadesh* unto the King of *Edom*, are so called, and in Greeke translated ἄγγελοι. But when Gods messengers are thereby signified, it hath the name *Jehovah*, or κυριος, most commonly added to it.

As for the first signification, we let it passe, as a stranger in this place, where we are to discourse of heavenly Angels; and doe take it in the second signification, for the Angels of the Lord. And being so taken, it is still doubtfull, till it be more particularly distinguished: For in this sense it signifies three sorts of Angels, as the learned have well observed.

First of all it signifies, that chiefe and principall messenger and ambassadour of God, his Son *Jesus Christ*, who was sent forth as God, in the forme and shape of an Angell and Messenger to the fathers.

fathers before his incarnation : And as man , in twnelle of time by incarnation , and assuming of mans nature into his person : For, *Gen. 48. 16.* by the *Angell which delivered Jacob* , and which he prayeth, may *blesse the sons of Joseph*, is meant the Lord Christ. And in all places, where the Angell which appeared, is called *Jehovah*, or was worshipped, God the Son is meant , as *Exod. 3.* and *Zach. 3.* there by the Angell Christ is meant, appearing either like an Angell, or in the shape of a man, to fore-shew his incarnation. So likewise, where we reade of the Angell of Gods presence or face, as *Isa. 63. 9.* Or of the *Angell of the Covenant*, as *Malac. 3. 1.* Or of the Archangell, as *1 Thes. 4. 16.* *Jud. 9.* Christ is meant.

Secondly, this word is used to signifie men, by divine inspiration called, and sent from God upon some speciall message, especially the *message of salvation*, as *Job 33. 23.* *Judg. 2. 1.* *Malac. 2. 1.* and *3. 1.* and *Revel. 2. 8.* & *3.*

Thirdly, this word is most frequently and commonly used, to signifie the heavenly spirits created by God, to stand about his Throne in heaven, to behold his face continually ; because they are, as by nature fit, so by office ready to be sent on his message, and to doe his will, as *Gen. 19. 1.* *Psal. 103. 20.* *Matth. 18. 10.* In this sense we are to take the word in this discourse of the creation of Angels : For though Christ be the Angell of God, and the great messenger of salvation ; and Gods ministers, as they are Godsempassadours, sent by him, are Angels of the Lord : yet they are not Angelicall spirits, created in the first beginning ; they are onely Angels by office and calling, not by nature in the creation. Onely the heavenly spirits, whom God hath made at the first fit to minister, and hath since in Christ appointed to be ministring spirits for the good of them, who are chosen to be heires of salvation in Christ ; they are Angels both by nature and office. And they are the proper subject of our present discourse. I proceed to the Doctrines, which I will prosecute in order, as they arise out of this Text.

Doctr. 1. First, seeing the Angels are included in this word, *the heaven* ; hence we may learne, that as the heavens. so the Angels, the host of heaven, *had their beginning* with the highest heaven, and were not in being from all eternity ; which point is farther confirmed by all such Scriptures, as attribute a beginning to all things, and tell

tell us that they are, and subsist not of themselves, but from God, as *Rom. 11. 36.* where the Apostle saith, that of God, and through him, and to him are all things : and *1 Cor. 8. 6.* But to us there is but one God the Father, of whom are all things, and we for him ; and one Lord Jesus Christ, by whom are all things. And *Revel. 4. 11.* and *10. 6.* thou Lord hast created all things, and for thy pleasure they are and were created. And that God, who liveth for ever, created heaven, and the things that therein are. And that in this universality of things created, the Angels are comprehended, the Apostle sheweth most plainly, *Colos. 1. 16.* where hee affirms, that all kinds of things visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all were created by him, and for him. But if any shall cavill and say, that though they are of God, and he is the cause and creatour of them ; yet it doth not necessarily follow, that they were created in the beginning with the heavens, but from eternity, and as co-eternall effects have their being from God. The next words which follow will cut off this objection, which affirme, that Christ is before all things, and by him all things consist, Verse 17. and therefore they had a beginning after Christ, and were not co-eternall with him.

Reason also confirms this, drawne from the fall of a great multitude of the Angels : For things eternall, which were, and had their being from eternity, without beginning, and before all times, they cannot fall in time, nor be changed, but abide the same for ever : But a great multitude of the Angels did fall. And the Divell was once one of the most glorious among them, and he with many others, who left their habitation, are reserved in chaines to the last judgement, *2 Pet. 2. 4.* and *Jud. 6.* Therefore they are but creatures, made in the beginning.

Secondly, though Angels are not circumscribed, and measured by a bodily space or dimension ; yet they are definitively in place : and where there is no place, there can be no Angell, as I shall shew hereafter. Now before the creation of the heavens, there was no place at all wherein Angels might be, abide and subsist : Therefore before the heavens they were not, but were created with them.

But Angels are called *Jehovahs*, as that Angell which spake to *Obj. 1. 1.* Agar,

Agar, and promised to multiply her seed, *Genes. 16. 13.* and the Angell, which appeared to *Moses* in the bush, *Exod. 3. 4.* and the Angell which rebuked Satan, *Zach. 3. 1.* And *Jehovah* is without beginning.

Ans^r.

The Angell mentioned in those places was Christ the Sonne of God, the Angell of the Covenant, and so was *Jehovah*, indeed, the creatour of Angels; the words of the severall Texts shew so much: For that Angell saith, *I will multiply thy seed:* and I am the *God of Abraham*: Therefore this Objection is of no force.

Object 2.

Angels are called *the sons of God*. *Job 1. 6.* and *38. 7.* Therefore they are of Gods nature and substance, begotten from all eternity; not created with the heavens.

Ans^r.

Every son of God is not a naturall son, begotten from all eternity; for men are also called *sons of God* by creation, regeneration, and adoption; and yet are not naturall, and co-eternall sons of God. And so Angels are sons: First by creation, in respect of the speciall image of God, in which they were made, and to which they are conformable. Also the good Angels are sons by adoption unto God in Christ their head. But none of them all is the Son of God by nature, as the Apostle testifieth, *Heb. 1. 4, 5.* that is proper to Christ alone; he onely is the *brightnesse of his Fathers glory, and the expresse image of his person*: and he onely is called the first-borne. and the onely begotten Son of God, *John 1. 14, 18.* Therefore this Objection is of as little force as the other.

Use 1.

This point serves to shew, that absolute eternity, without beginning, is the proper attribute of God; and to communicate it to any other, by holding, that any other besides the one onely true God is eternall, is no lesse then a sacrilegious robbery, and taking from God the honour due to him: For seeing Angels are all created in the beginning, when the heavens were made, and are not from all eternity; much lesse may eternity be attributed to any other, besides the true God.

Use 2.
Angels
not to be
worship-
ped.

Secondly, here we see the grosse error of Papists, who worship Angels, and pray unto them. As also their foule mistaking and wresting of some Scriptures, & some examples of the Patriarchs, as *Abraham, Jacob, and Moses*, who did worship the Angels which appeared to them, and spake unto them. For these were

not

not divers Angels, but the great Angell of the Covenant, Christ the Son of God appearing in the forme of an Angell, who, as he is *Jehovah*, the true God; so he is called by them who prayed to him, and is worthy to be worshipped and prayed to: but not any of the Angels, which are but creatures, and not *Jehovah*, can be worthy of this honour which God requires as proper to himselfe.

The second Doctrine hence flowing is, That all the Angels were created by that one God, and three persons, here called *Elohim*; and that the Son, together with the Father and the Spirit, is the Lord the Creatour of them: which truth is confirmed also by divers Scriptures, as *John* 1.3. where by the Word, the eternall Son, all things are said to be made, and nothing without him. And *Colos.* 1.16. all things in heaven and in earth, whether they be thrones, or dominions, principalities, or powers, all are said to be created by him. To which we may adde those places, *Psal.* 104.4. *Revelat.* 4.11. and 10.6. where all things in heaven and earth, and by name, the Angels are said to be made by God.

Doctr. 2.
Angels
all created
by
God.

Which point may comfort us with assurance, that Christ is absolute Lord of the Angels: and as he hath a love to us, and a will to help, and assist us; so he hath the Angels, which excell in strength, at his command, alwaies ready prest to doe his will, and to execute his word for our good. The best ground of Lordship and Dominion, which any can have over any things, is the creating and making of them: For it is good reason, that none should have more power over a thing, then he who made and formed it by his owne hand and skill, and gave the whole being to it. And this the Scriptures shew, where they attribute great power and lordship to the potter over the clay, which he formeth, and the vessell which he makes of it, *Isa.* 45.9. *Jerem.* 18.6. *Rom.* 9. Now this the Lord Christ our Saviour hath over the Angels, as he is their Creatour, in an high measure; for he made them out of nothing by his owne power: And therefore just it is, that all Angels, Principalities, & Powers should ever be subject to him; and that they should not only worship him, *Heb.* 1.6. but also should be his *ministering spirits*, sent forth to minister for the good of them, who are heires of salvation in Christ. In this assurance let us solace our selves, and be of comfort, knowing that the Angels

Use 1.
Christ is
Lord of
the An-
gels.

Angels

Mat. 18. gels in heaven are *ministers for us*, when we are Christs *little ones*, and they behold the face of our heavenly Father. And let us in this hope harden our faces, and stand with courage before all wicked violent enemies and persecutors. And as we are here assured, that the Angels being created by the Lord Christ, and having him for their head, adding light and holiness unto them; must needs love us as fellow-creatures and members under the same head, and be ready and willing to help us when God sends them: so we are here admonished to love them as our fellow-servants, under one & the same Lord, and as creatures made in the same image, but more excellent, and by one and the same hand, rejoicing in heaven at our conversion, and turning unto God by repentance.

Use 2. Here also we are admonished, that we are not to dream or imagine, that Christ tooke the nature of Angels on him, though he be called the *Angell of the Covenant*, and of Gods presence, and the Archangell, that is, the Prince of Angels; for an Angell he is called in respect of his office, but by nature he is no Angell, but as different from Angels, as the Creatour and Lord differs from the creature, who is by him created of nothing, and the servant ministering to him.

Doctr. 3. The third point of instruction is, That the Angels were created *in the beginning of the world*, in the first moment of time, by Gods first act of creation. This is confirmed, *Job 38.7.* where Angels are called the *sons of God*, to shew, that he is their father by creation; and also the *starres of the morning*, to shew, that they were created in the first moment or morning of the creation, with the first light, the highest heavens; and are said to sing together, and to lift up their voice, when God laid the first corner-stone and foundation of the earth; which necessarily implies, that then they were already made, and had a being given before, even with the heavens. Also *Psal. 104.4.* where God is first said to make his Angels spirits, and his ministers a flaming fire; and then to lay the foundations of the earth, that is, of the inferiour visible world.

Use. This serves to shew, that Angels and their actions are not so properly measured by time, as the actions of men, and other inferiour creatures: but as they were created in the first beginning, with the first moment of time; so they can remove their presence

ſence into places far diſtant in a moment, without time, and doe things quickly in an inſtant, and are ſwift meſſengers.]

Fourthly, in that the Angels are here included in the word *Heavens*, and are ſaid to be created with them in the beginning ; Hence we may learne , That the Angels are Gods firſt creatures, made perfect out of nothing , by the firſt act of ſimple and abſolute creation. For prooſe of this we need no further argument but thoſe Scriptures which affirme , that God made his Angels *Spirits*, that is, ſpirituall ſubſtances, which are the moſt perfect of creatures, and come neareſt in nature to God, who is a ſpirit , as *Pſal. 104. 4.* and *Hebr. 1. 7.* If they had been created out of any matter made before, then they muſt have been made out of the rude maſſe, without forme , called earth : For all things which were created not by abſolute and ſimple creation , but out of ſome thing made before, were created out of the rude maſſe, the earth ; but Angels were not made out of it : for it is the common matter of the viſible and inferiour world ; but Angels are inviſible, and were created to bee inhabitants of the higheſt inviſible heavens: therefore they muſt needs be the firſt of Gods creatures made perfect, as the inviſible heavens were, of nothing, by the firſt act of ſimple and abſolute creation.

Doctr. 4.
Angels
are firſt
and beſt
creatures.

This diſcovers to us the excellency of the Angelicall nature, that the Angels are Gods maſter-piece , his firſt and moſt perfect worke in all the creation. The rude maſſe, without forme, called earth, was made out of nothing , imperfect , void , and full of darkneſſe , and was no perfect creature ; but the matter of the viſible inferiour mutable world, and all the creatures therein. The higheſt heavens were alſo made perfect out of nothing, to be the place of the Angels, the heavenly Spirits ; but yet the Angels muſt be more excellent then they by nature , becauſe they were made to ſerve for the uſe of Angels , even to be the place of their habitation. And yet the Angels , thoſe excellent and chiefeſt of all creatures, are in Chriſt become our brethren and fellow-ſervants ; yea, they are after a ſort made our ſervants and miniſtring ſpirits, ſent forth to miniſter for them, who ſhall be heires of ſalvation : Wherefore, as we are by this doctrine ſtirred up to contemplate with admiration upon the excellency of the Angelicall nature ; and to wonder at Gods bounty to us fraile men, inferiour earthly creatures,

Uſe.
Excellen-
cie of the
Angels.

creatures, in honouring us so farre, as give his glorious Angels to minister for us : So also we are provoked to magnifie, and extoll the infinite excellency of the merits and mediation of the Lord Christ our Redeemer and Saviour, who procured and purchased this honour and dignity for us, that the blessed Angels should minister for our good, who of our selves, and by our sinnes, deserved to be slaves of the Divell, and evill Angels : Wherefore, as Angels grudge not to minister for us ; so let not us grudge, but rejoyce to minister for the poorest of the Saints, and the little ones of Christs flocke, our brethren.

Doctr. 5.
Angels
made in
heaven, &
to inhabit
heaven.

The fifth point of Doctrine is, That the Angels were created in and with the highest heavens ; and by creation were made to inhabit those heavens, as the naturall and proper place of their being and habitation. This Doctrine is confirmed, first by the expresse words of *Moses* himselfe, in the first words of the next Chapter, viz. *Gen. 2. 1. Thus the heavens and the earth were finished, and all the host of them.* In which words he plainly affirms, That not onely the heavens and the earth, but also all the host of them were thus created and perfectly finished, that is, in that order and maner as he hath before related in my Text, & the rest of this first Chapter. Now in this Chapter we have not one word which can be understood of the creation of the host of the highest heaven, that is, the Angels, but onely these words of my Text, which affirme, that *in the beginning*, that is, in the first moment, when God began to give being to his first creatures, he created the *heavens* ; that is, the highest heavens distinct from the earth, which was the common matter of all the visible world ; and with those heavens the host of them, that is, the Angels, which are the host and inhabitants of them. For it is an usuall thing in the Scriptures, to signifie by the name of a place the proper inhabitants of the place, together with the place it selfe, as I have before shewed by divers examples. Yea, the word *heavens* is used to signifie the Angels, as I have shewed from *Job 15. 15.* Therefore it is a thing most clear & manifest, that the Angels were created together with the highest heavens, as the host & naturall inhabitants of them ; and those heavens, by the law of creation, are the naturall and proper place of their being and habitation. Secondly, the Scriptures fully prove this point, which call the Angels, the *Angels of heaven* ; as *Mat-*
then

thew 24.36. and Galat.1.8. and the heavenly host, as Luke 2.13. and name the Angels among the hosts of the Lord, which from the heavens, and in the heights sing Halleluiah and praise to him, as Psal.148.1,2. Thirdly, this doctrine is confirmed by divers reasons, grounded on the Word of God.

The first is builded upon the Doctrines before proved by plaine *Reason 1.* testimonies of holy Scripture, to wit, that the Angels were not from all eternity, but were *created by Elohim*, that is, the true God, who is one God and three persons, as is plainly testified, *Psal.104.4. and 148.5. and Colos.1.16.* upon this infallible ground I thus argue, That Angels being creatures, created and made by God, must of necessity be created either before the heavens, or in and with the highest heavens; or else together with the Elements, and the creatures of the inferiour visible world, which were all made out of that rude masse called *earth*, which was without forme, and void. But they were not made before the heavens: For the heavens were made in the beginning, that is, in the first moment, when God began first to make and to give being to creatures, before which beginning there could be no creation of Angels, or any other things. Neither indeed was there any place, wherein Angels could subsist, before the heavens were made. Certainly, no finite creature can subsist in it selfe, without a place in meer nothing; it is proper to God onely to subsist in and of himselfe. Neither were they created together with the earth, and other elements and creatures of the visible world: For it is plainly testified, *Job 38.7.* that when God laid the foundations of the earth, and stretched the lines upon it, and laid the corner-stone thereof, *then the sons of God shouted for joy*, that is, the Angels; for they are called the sons of God, *Job 1.7.* and there were no other living creatures then made: Therefore the Angels were undoubtedly created before the earth, or else they could not have shouted and sung together, when the earth was made. *David* also, testifieth, that the Angels were made spirits first, *Psal.104.4.* and after them God laid the foundation of the earth, *Verse 5.* Therefore it followeth necessarily, that the Angels were created in and with the highest heaven, and are the host and proper inhabitants thereof.

Secondly, that place from which the evill Angels were cast *Reason 2.*
G
downe.

downe, and did fall, when they sinned, and left their first estate and habitation, is their naturall proper place in which God created them; and they by creation are the proper inhabitants thereof. Now that is the highest heaven: for when some of the Angels, to wit, proud *Lucifer*, the Divell and his Angels sinned, and left their habitation, as Saint *Jude* speakes, *Jude* 6. then they were cast downe to hell, 2 *Pet.* 2. 4. even from heaven, as the Prophet *Isaiah* testifieth, *Isa.* 14. 12. saying, How art thou fallen from heaven, O *Lucifer*? Therefore undoubtedly the Angels in their creation were made in and with the highest heavens, and had them given for their proper and naturall habitation.

Reason 3.

The third reason is drawne from the order which God observed in the creation: For as soone as God had fitted any part or place of the world for the creatures which were to dwell, and to have their being in it; he made those creatures, and replenished the place with them: So soon as the aire heavens were made, and the waters separated from the earth, and place made for the Sun, Moone, and Starres, and for their beames to be stretched out from heaven to earth; then the host of the visible heavens; the Sunne, Moon, and Starres were created and placed in them: And so soon as the sea was fitted for living and moving creatures, God created them out of it; and so likewise when the earth was made to stand out of the waters, and furnished with herbs, plants, and trees, for the use of living creatures, God created birds and beasts; and when it was furnished with all creatures fit for mans use, then he created man, and the woman also an help meet for him: Therefore undoubtedly so soon as he created the highest heavens, the proper and naturall place of the Angels, then and together with those heavens he did create the Angels, which are the heavenly host, and suffered them not to remaine one houre empty, without their furniture and inhabitants.

This Doctrin thus laid downe and proved, besides some speciall use which we may make of it for affection and practice, is a ground and foundation of many other Doctrines concerning Angels, which flow as Conclusions and Corollaries from it, and an occasion of questions to be discussed: First, let me make some brieve application of it, and then proceed to the Doctrines and Questions.

First,

First, in that Angels were created in and with the highest heaven by Gods powerfull Word, and by his simple and absolute act of creation; this shewes the infinite power and omnipotency of God, that he can make the most excellent, immortall, and glorious creatures, greatest in power and strength, meerly out of nothing by his owne hand immediately. The wisest, and most able and skilfull Artificers and Master-workmen in all the world, and among all the sons of men, doe stand in need of divers helps and instruments for the effecting and perfecting of any good worke, and without them he can doe little or nothing. He must have servants and inferiour workmen under him; he must have good tooles and instruments fitted for his hand, and he must have also good materials to worke upon; for he can frame and make no good worke out of course stufte, and base metalls: But lo here an admirable Artificer and Work-master, before whom all the art and skill of all creatures is as vanity and nothing. The Lord God, the Creatour and Former of all things, he alone hath made all the world; and he hath not onely made his owne materials, out of which he framed this great fabrick of the visible world, and all this without any instruments or working-tooles; but also hee hath made in a moment, in the first beginning, together with the glorious highest heavens, the Palacè and Throne of his glorious and infinite Majesty, the most glorious and excellent of all his creatures, the Angels, and that out of nothing, which are great in power, wonderfull in strength, and admirable in swiftnesse, immortall spirits, able to destroy a whole army of men in a night, and to overturne kingdomes and cities in one day; at whose sight and presence valiant *Gideon*, a mighty man of warre, and the great Captaine of Israel, was so affraid and astonished, that he cried, *Aha, Lord God, I shall die.* *Zachary*, an holy Priest, was stricken dumbe for a time: And the hardy Roman souldiers, which watched Christs sepulchre, were astonished, and became as dead men. Who therefore can sufficiently admire this mighty Creatour? What heart is able to conceive, or tongue to expresse his wisdom, power, and omnipotency? Let us in silence adore him, and tremble and feare before him; not with servile and slavish horror, but with holy feare and reverence. Let us flee to him for all help, succour, and strength in all distresses; for supply of all our

Use 1.
Gods infinite power hereby demonstrated.

wants, for guidance and direction in all our waies. If we be assured of his favour, and that he is with us, and on our side, and that we stand for his cause; let us not care who be against us, nor feare what men and Divels can doe unto us. If we want meanes and instruments, let vs not be dismayed; for he can worke without them. If we want necessary matter, he can make it, or worke without it, and bring things most excellent out of nothing. For this very end, the Lord hath shewed himselfe and his divine power in the creation, and by the creatures, that we might know and acknowledge, love and honour, serve and worship him, and upon all occasions give him the glory due to his name, and tell the people what great and wonderfull things he hath done, and how by his owne arme and power he hath brought great and strange things to passe.

Use 2. Secondly, this Doctrin serves to discover the error and falsehood of divers opinions, published and maintained by men of learning: As first, that of *Origen*, *Basil*, and other Greek fathers, who dreamed, that the Angels were created many ages before the corporeall and visible world. 2. And that held by some others, That they were created after the creation of *Adam*. 3. That the creation of Angels is not mentioned by *Moses* in the history of the creation; but the time thereof is altogether concealed, which is the opinion of *Peterius*, and of some Fathers and Schoolmen. 4. That opinion of some Ancients, who held, That God by the ministry of Angels created this visible world. This Doctrin proves them all to be vaine dreames and fictions, in that it shewes plainly, by plaine testimonies and solid arguments out of Gods holy Word, that the Angels were created in and with the highest heavens, neither before nor after them; and are the inhabitants and host of those heavens mentioned, *Gen. 2. 1.* and that expressly by *Moses*. 5. Also for that opinion of the Popish Schoolmen, and of their Master *Aristotle*, who hold, that Angels move the spheres of the visible heavens, and guide the severall motions of the Sun, Moon, and Starres; it is in no case to be allowed. For as the Scriptures doe expressly ascribe the creation of all things to God alone, and to his eternall Word and Spirit, and never mention Angels, as creators working with God in the creation; but as creatures first made in and with the highest heavens, and rejoycing

Use 2.
Confutation
of
contrary
errors.

joycing at Gods founding of the earth : So they affirme , that in God all things move, and have their being ; and he gives the law and rule of motion to the Sun, Moon, and Starres , guides them by his hand, cauſeth them to riſe and ſet, and brings forth all their hoſt by number, *Iſa. 40. 26. and 45. 12.* And this Doctrine, which teacheth us , that the Angels were made to dwell in the higheſt heavens, and there they have their reſidence, not in the ſpheres of the viſible heavens, it overthrowes all ſuch conceipts, makes them vaniſh like ſmoak , and drives them away like chaffe before the wind : Wherefore let us all acknowledge, that as God created Angels of nothing by himſelfe alone , and did give motion to the heavens ; ſo without help of Angels he doth continue the ſame motion, and did create all other inferiour things. Let us take heed that we give not Gods glory to any other ; but let us confeſſe, that all thanks for all beſſings are due to him ; in him things live, move, and have their being ; and he turneth about the ſpheres of heaven, by his counſels, that they may doe whatſoever he commandeth them upon the face of the world in the earth , *Job 37. 12.*

Job 9. 7. &
37. 12.

From the uſe of this Doctrine , I proceed to the Concluſions, which neceſſarily flow from it.

1. *Corollary, or Concluſion.*

The firſt is, That Angels by creation , and in their nature and ſubſtance are the firſt and chiefeſt of all Gods creatures, far more excellent then man in his beſt naturall being in the ſtate of innocency ; this Doctrine floweth neceſſarily from the former: For firſt, God in wiſdome hath made all things, the beſt and chiefeſt of creatures for the beſt places ; and inferiour creatures , for inferiour places , as we ſee by experience in all things viſible : And therefore undoubtedly the Angels , which were created to be the naturall inhabitants of the higheſt and beſt place , muſt needs be the chiefeſt creatures, and the moſt excellent in nature and ſubſtance. Secondly, thoſe creatures, which God framed in the creation, to dwell neareſt to his glorious preſence, even with his heavenly Majeſty , and to ſtand before his Throne in the heaven of heavens, muſt needs be in their nature and ſubſtance moſt excellent, and farre above man in innocency, whoſe beſt dwelling was but an earthly Paradiſe, or Garden furniſhed with fruits , which

Angels
the chie-
feſt of the
creatures.

1.

2.

might be eaten up and consumed ; and such were the Angels , as the former Doctrīne hath plainly proved : Therefore this conclusion necessarily flowes from that Doctrīne, and is proved and confirmed by it.

But we have for further confirmation both plaine testimonies and arguments in the holy Scriptures : The royall Prophet *David*, being ravished with the contemplation of the supercelestiall glory appearing in the secondary beames thereof, which shine in the visible heavens, and in the Sun, Moon, and Starres , cries out in admiration and wonders that God, dwelling in such admirable glory, and having such excellent and glorious company and attendants about him, should vouchsafe to look upon man, or have any regard of him : *What is man* (saith he) *that thou art mindfull of him, or the sonne of man, that thou visitest him ?* *Psal.* 8. 4. But in the next words he goeth further, and speaks fully to the point, and shewes, that Christ himselfe, according to his humanity , though conceived and borne most pure and holy, was made lower then the Angels ; *thou hast made him* (saith he) *a little, or for a little while lower then the Angels,* that is, Christ in the nature of man, which he took upon him ; for so the Apostle expounds these words of *David*, *Hebr.* 2. 6. And *Psal.* 103. 20. *Yee Angels* (saith he) *which excell in power.* Our Saviour also in the Gospel sheweth plainly , that the Angels in heaven are so excellent in nature and substance, as the elect Saints glorified shall be after the last resurrection ; and their most glorious and blessed condition , which farre excels *Adam* in innocency, shall be like unto the Ange's, *Matth.* 22. 30. Saint *Peter* in plaine words saith, that *Angels are farre greater then men in power and might,* 2 *Pet.* 2. 11. Saint *Paul* calls them *Angels of light,* 2 *Corinth.* 11. 14, and the *Angels of Gods power,* 2 *Thes.* 1. 7. he numbers them with *principalities and powers,* which farre excell the nature of man, *Rom.* 8. 38. Whensoever he sets forth the greatest excellency of things created, greater then in men , he doth instance in Ange's, as 1 *Cor.* 13. 1. though I speak with tongues of men and Angels. And *Galat.* 1. 8. If I, or an Angell from heaven, and 4. 14. *Ye received me as an Angell of God, yea as Christ Jesus.* In a word, whereas man is an earthly creature, framed out of dust, in respect of his visible part his body ; Angels are pure heavenly spirituall substances, framed immediately out of nothing , by the simple

simple and absolute act of creation. And whereas mans better part, the soule, though it be a spirit; yet was not created a perfect compleat creature, but made to subsist in the body, and cannot be in full perfection without it: Angels are spirits complete and perfect in themselves, without subsistence in any other creature, as shall appeare hereafter. And therefore Angels are by creation, and in nature and substance farre above man in his best naturall estate, even in the state of innocency.

First, this shewes most clearly, that all the love and favour which God extends to man in Christ, and in giving Christ to be mans Saviour and Redeemer, by taking mans nature upon him, and making full satisfaction therein to justice for him, and in saving man from hell and damnation, and exalting him to heavenly glory, is on Gods part most free and voluntary, arising meerly and wholly from the good pleasure of his owne will, and not from any merit, worth, and excellency, which he at first created, or since found in mans nature. If the naturall excellency of any creature could procure Gods speciall favour, or deserve his bounty, or move him to shew mercy to any creature which hath sinned, and by sin is fallen into misery; surely, the Angelicall nature should have been more respected of God, then the nature of man: and Angels, being fallen, should more easily have found mercy at his hand. For (as this Doctrine hath proved) Angels are by creation, and in nature and substance the chiefest and most excellent of all Gods creatures, far excellling man in power, might, purity, and being; And yet, when Angels and man were both fallen, and found guilty, charged with folly, and involved in misery, God passed by the Angels, and shewed no mercy to them; neither gave his Son, to take upon him the nature of Angels, and to be their Saviour and Redeemer; but so many of them as sinned, and kept not their first estate, but left their habitation, he hath reserved in everlasting chaines of darknesse, unto the judgement of the great day, 2 Pet. 2. Jud. 6. But for man, who is of lesse worth, and farre inferiour by nature, he hath given his Sonne, to take mans nature upon him, to be incarnate and made flesh, and hath sent him forth in the forme of fraile and sinfull flesh, made of a woman, and made under the Law, and hath delivered him up to a cursed death, and to hellish agonies, pangs, and sorrowes, that he

Use 1.
The love
of God to
man here-
by com-
mended.

might redeem this fraile worme of the earth, miserable and sinfull man, from hell and damnation, unto which the Angels which sinned are reserved under darknesse; and to exalt him far above the state of innocency, in which he was created, and his best naturall estate in Paradise, unto the high estate of heavenly glory, with the elect, holy, and blessed Angels, which is farre above that mutable state of glory, in which the Angels were first created, and from which so many of them did fall: Wherefore let us admire this free grace of God, and stand amazed at his wonderfull and supertranscendent bounty to mankind. And whatsoever mercy we receive from him in our deliverance from any evill, or whatsoever blessing and benefit of bounty and goodnesse in advancing us to this state of grace or glory, let us wholly ascribe it to the good pleasure of his owne free will, and not to any merit in our selves, or any excellency created in our nature. And let no man glory in his naturall wit or wisdom, and knowledge gotten by learning and study, nor boast in his owne strength; but, as it is written, *Let him that glorieth, glory in the Lord*, and triumph in this, that he knoweth Gods free grace and abundant mercy in Jesus Christ, and hath the sweet taste and experience of it in his owne soule.

Use 2.
And the
love of
Christ,
not ta-
king the
nature of
Angels,
but mans.

Secondly, this serves to magnifie in our eyes both the large measure of Gods bounty to his elect in Christ, and also the infinite power and excellency of Christ his mediation, and the dignity and worth of his person, in which hee hath so dignified our fraile nature, by assuming it upon himselfe, and uniting it personally to his Godhead; that hee hath exalted it farre above the most glorious and excellent state of the Angels in heaven. That Angels are the best and chiefeſt of all Gods creatures by creation, and in nature and substance farre more excellent then man in his best naturall estate of innocency, I have proved in this Doctrine. And yet Christ taking upon him our nature, which was far inferiour to the Angels, and uniting it personally to himselfe, as he is the eternall Sonne of God, hath *dignified, and exalted, and crowned it with glory and excellency* farre above all Angels, Principalities, Thrones, and Dominions, *Hebr. 2. 7.* so that the holy, elect, and blessed Angels exalted above their best naturall estate, to the immutable estate of supernatural life, immortality and glory,

glory, doe adore and worship him, as *David* fore-told, *Psal.* 97. 7. and the Apostle affirms, *Heb.* 1. 6. He is the head of all, and they all are made *subject to him*, 1 *Pet.* 3. 22. And so wonderfull is Gods bounty to man in Christ, and so powerfull and excellent is Christs mediation for the elect of mankind, that by Christs mediation concurring and working together with Gods bounty, according to wisdom, and for the satisfaction of Gods justice, a ready way is made for them into the Holy of holies, the Heaven of heavens: and they are not onely exalted and elevated farre above their best naturall being, unto the blessed state of the glorious Angels; but also the holy Angels, with whom they shine in heavenly glory hereafter in the life to come, are made of God ministring spirits, whom Christ hath procured to minister for their good here in this world in the state of grace; so that upon him, as upon the Ladder in *Jacobs* dreame, the Angels of God descend from heaven to earth, and ascend from earth to heaven, and doe encamp round about them, to save and deliver them, as *David* saith, *Psal.* 34. 7. Yea, and when the evill Angels shall be judged at the last day, they shall through Gods infinite bounty, and for the merit and worthinesse of Christ, be advanced to sit upon Thrones with him, and to judge and give sentence against the *Drvell*, and all his *Angels*, as wee reade, 1 *Corinth.* 6. 3. And therefore if wee had the tongues of men and Angels, we are never able to utter or expresse the infinite excellency, worth, and dignity of the person and mediation of Christ, nor sufficiently to extoll, laud, and magnifie the bounty of God to poore mankind in Christ. And here we see that truly verified, which the Prophet fore-told, *Isa.* 64. 4. And the Apostle proclaimed, 1 *Cor.* 2. 9. that since the beginning of the world, the eye of man hath not seen, nor his eare heard, neither hath it ever entered into the heart of man, what good things God hath prepared for them that love him.

Thirdly, this Doctrine serves to worke in us a true love, and reverent respect of the Angels of God, as being the chiefest of Gods creatures, and by nature more excellent then man in his best naturall estate, and great in power, able to helpe us more then all other creatures, when God offers occasion and opportunity, and gives them charge over us. Every man is bound to thinke better, and more reverently of other men, who are in any gifts more

use 3.
Love and
reverence
the An-
gels.

more excellent then himsele, though they be all of one nature and kind, and of the same flesh and blood. And God hath put upon the beasts of the field by nature a feare and respect of man, because he is a more excellent creature. Now the Angels are by nature and creation more excellent then man in his best naturall estate; and man in the supernaturall estate of glory, shall be but equall to the elect and holy Angels: And therefore, as we must ever labour to decline that servile *superstition*, and base *will-worship* of Angels, which is condemned, *Colos. 2. 18.* and must beware of giving divine and religious worship to them, which they themselves reject and refuse, being our *fellow-servants*, and have utterly detested and forbidden, when it hath been offered, as appeares, *Revel. 19. 10.* and *21. 9.* so we must take heed, that we doe not thinke meanly of them, as if they were but our servants, because they minister for our good: For in guarding us, and encamping about us, and in ministring for us, they are not our servants which owe us service; neither have we power to command them, nor ability to requite them for the least service: but they are the servants of God, and of our Lord Christ, and fellow-servants with all Kings, Prophets, and Holy men of God; and as Gods Embassadors, and Princely Courtiers & Ministers, we ought to esteem and respect them, with all love and hearty affection. And, as in all places where there are Embassadors and noble Princes and Courtiers of great Emperours and Monarchs, men will have a care to beare themselves orderly, and to doe all things decently, and will be affraid and ashamed to commit any absurdity, or beare themselves immodestly: So let us in the publick assemblies of the Saints, and in holy congregations of Gods Church, where Angels are supposed sometimes to guard us, and to over-look us (as the words of the Preacher seem to import, *Eccles. 5. 6.* and of the Apostle also, *1 Cor. 10. 11.*) beare our selves *reverently*, and beware of all vaine words, filthy behaviour, and beastly drowzinesse and sleepinesse, as if we came to the Church like uncleane dogges for company only, or to lye snorting and sleeping, which is the evill custome and practice of many carnall people.

Use 4. Fourthly, this Doctrine is matter of comfort to Gods poore despised servants, in that it doth assure them, that the Angels which love them, and as friends rejoyce in their conversion; and as guar-
 Comfort hereby to the godly. dians

dians protect and watch over them, are great, excellent, and glorious above all earthly men : And therefore, though the great men of the world scorne and despise them, and among such they can find no favour, help, or defence ; yet let them comfort themselves, and rejoyce in this, that he, who is higher then the highest, hath a guard, to whose care and charge he hath committed them ; and that not of mighty men, in whom there is no help, but of Angels, which in power, strength, and glory far exceed the most excellent among the sons of men.

2. Corollary.

Secondly, in that Angels were created in and with the highest heaven, to be the naturall inhabitants futable to the place ; hence we may gather a definition of Angels, to wit, that Angels are heavenly Spirits, or pure and entire spirituall substances, created in the beginning by God after his owne image, every one of which is distinct from another by a speciall existence, or proper particular being of his owne, which God hath given to have in himselfe for ever. First, in that Angels were not made and created out of the rude masse, without forme, and void, which is called earth, and the deep, nor of any other matter before made by God ; but in the first beginning of all things were created perfect creatures in and with the highest heavens, the lively and proper inhabitants of them : Hence it necessarily followes, that they are pure heavenly spirits, and intire spirituall substances, not parts of any body or person, nor compounded of any matter first made, and of a forme thereto added afterwards ; and therefore have a proper existence and being, every one in himselfe, which cannot be dissolved, but in respect of second causes remains immortal : so that this definition, and every branch thereof flowes from the former Doctrine, as a naturall Corollary, or necessary Conclusion. And it doth excellently set forth the nature, and naturall being and properties of Angels, by which they are distinguished from all other things.

First, in that they are called spirits, or pure spirituall substances, this shewes their nature and being, wherein they resemble God, and beare his image, who is the one onely true Jehovah, who hath his essence and being in and of himselfe, and gives essence and being to all things, and by whom all things subsist, as that

Angels
are hea-
venly spi-
rits.

I.

name

name Jehovah signifies, which he assumes as proper to himselfe, *Exod. 3. 14, 15.* and *Isa. 42. 8.* and who is a spirit, as our Saviour testifieth, *John 4. 24.* And by this name *spiritus*, they are distinguished from all bodily creatures.

2. Secondly, in that they are called pure, intire, spirituall substances, and perfect creatures, which have every one a proper existence and particular being; hereby they are distinguished from the spirits, that is, the soules of men, which are not intire, complete, and perfect creatures of themselves by creation; but are made to be, and to subsist in an humane body, and together with the body to make up a perfect man. Hereby also they are distinguished from the breath of life, and the vitall and animall spirits, which are in living bodies of men, and other living creatures: for they are not pure, perfect, intire creatures, which subsist by themselves, but fraile vanishing parts of creatures, which continually increase and decrease, fade and perish.
3. Thirdly, in that they are called heavenly spirits, hereby they are distinguished not onely from the spirits created here below on earth in this inferiour world, even soules of men, and all bodily spirits; but also from God, who is a spirit, but not contained in any place, no not in the Heaven, of heavens: but is essentially present in all places, as well in earth as in heaven, as the Scriptures testify, *1 Kin. 8. 27.* and *Psal. 139. 8.*
4. Fourthly, in that they are said to be created in the beginning by God, hereby they are distinguished from the absolute essence of God, and from every one of the three persons in one God: for they are not created, but are absolutely eternall, without beginning of being.
5. Fifthly, in that they are said to be created in the image and similitude of God, this shewes the excellent naturall properties of Angels, that they are living, spirituall, and immortall creatures, indued with knowledge, wisdom, understanding, liberty of will, power, strength, and activity to doe and performe great things wisely, justly, and freely, and so to resemble God in his glorious attributes and workes.
6. Sixthly, in that they are said to be distinguished one from another by a proper and particular subsistence and being, which every one hath by himselfe; this shewes that Angels are not one common

common spirit, breathed into the highest heavens, and every one a part of that one spirit; but they are every one a whole substance or person by himselſe, as *Augustine* ſaith, *Enchirid.* 18.

*Enchirid.
ad Law.
cap. 18.
7.*

Laſtly, in that every one is ſaid to have a proper exiſtence and particular being, which God hath given him to have in himſelſe, by which he differs from the reſt; this neceſſarily implies, that Angels are finite, and limited both in their ſubſtance and number, and are mutable, not infinite and unchangeable, as God is. This is the definition, which in the ſeverall parts and branches thereof doth fully ſet forth the nature and naturall properties of Angels. I proceed to the confirmation of the ſeverall parts in order.

First, that Angels are ſpirits, or ſpiritual ſubſtances, the holy 1. Scriptures affirme moſt clearly, *Pſal.* 104. 4. and *Heb.* 1. 7. where it is ſaid, that he maketh his *Angels ſpirits*. And *Heb.* 1. 14. where they are called *miniſtring ſpirits*. And leſt any ſhould thinke or imagine, that Angels are not ſpirits by nature and creation, but by grace and communion of the Holy Ghoſt, which is given to the elect Angels in and by Chriſt, and by which they become holy, and are ſettled in the immutable ſtate of eternall bleſſedneſſe, we have moſt cleare testimonies in thoſe Scriptures, which call not onely the good and elect Angels ſpirits, as *Act.* 23. 9. and the places before cited; but alſo the evill Angels of Satan, even the Divell himſelſe and his Angels, which in reſpect of their ſubſtance which they ſtill retaine, though they have loſt their goodneſſe and uprightneſſe, are ſtill called ſpirits, as *Levit.* 20. 27. *1 Sam.* 16. 1 *Kin.* 22. *Matth.* 8. 16. *Act.* 5. 16. *Ephes.* 2. 2. where the Divell ſpeaking in falſe Prophets, and his *ſpirit of fury* in *Saul*, and of *lying* in *Ahabs* Prophets, and his *evill* Angels poſſeſſing divers perſons, and caſt out by Chriſt and his Apoſtles, are called evill and unclean ſpirits.

2.
Entire, &
complete
ſpirits.

Secondly, that Angels are entire and complete ſpiritual ſubſtances, and perfect creatures, which have every one a proper exiſtence and being in himſelſe, the holy Scriptures prove moſt clearly by divers reaſons: Firſt, by naming ſome of them by proper and diſtinct names, as the Angell which was ſent to *Daniel*, *Dan.* 8. 16. and to ſalute the *Virgin Mary*, *Luke* 1. is called *Gabriel*. Secondly, by giving them ſuch titles, and aſcribing and aſſigning

to them such offices as belong to none but complete substances and persons, which have a proper and personall existence : as for example, they are called *the sons of God*, *Job* 1.6. and 38.7. They are called Gods *messengers and ministers*, as appears by their Hebrew and Greek names, and by Scriptures, *Matth.* 4.11. and *Heb.* 1.14. They have the office of *watchers and guardians*, which have charge given over the elect, and encamp about the righteous, to guard and defend them, and observe and behold the face of God, ready to be at his beck for the defence of his little ones, as appears, *Num.* 22.22. *Psal.* 34.7. and 91.10. *Dan.* 4.13. and *Matth.* 18.20.

Thirdly, the Scriptures doe plainly shew, that Angels doe willingly and readily, and by themselves performe perfect and *complete actions* and workes, which none can doe but perfect creatures, which have a proper subsistence by themselves : as for example, that in the first creation as soon as they were created, they did *sing together*, and lift up their voice, *Job* 38.7. that they praise God, *hearken to the voice of his word*, and *keep his commandments*, *Psal.* 103.20. and 149.2. that they have *appeared and spoken to men*, as to *Gideon*, *Judg.* 6. to the father of *Sampson*, *Judg.* 12. and to *Eliab*, 1 *Kin.* 19. that they have *comforted* Christ in his agony, *Luke* 22. rolled the stone from his sepulchre, *Matth.* 28. opened the prison doores, and set the Apostles at liberty, *Act.* 5. and 12. and have smitten and destroyed thousands of men in a night, as 2 *Kin.* 19. and rejoyce over sinners which repent.

Fourthly, the Scriptures reckon up Angels not among those inspirations, motions, or affections, which proceed from Gods Spirit, or any other person or substance ; but among *perfect creatures*, and spirituall substances, which live, and move, and subsist by themselves, and not in another substance ; and so the Spirit of God speaks of them, *Psal.* 149.5. and in all the places, where they are said to *come from heaven* to earth, and to be sent from God unto men.

3. The third point in the definition is, That Angels are heavenly spirits, that is, neither made of any bodily substance, nor compounded of any elements, or creatures of the visible world, but of a pure and heavenly nature. made to dwell in the highest heaven, as in their proper and naturall place of habitation, and there have

have their continuall residence. This is manifestly proved by the former Doctrine, and also by those Scriptures which testifie, that they alwaies; and continually *in heaven behold the face of God*, as *Matth. 18. 10.* and that they are the *heavenly host*, *Luke 2. 13.* and *Spirits of heaven*, *Zach. 6. 5.* And there they encamping, are in a moment as ready to defend the righteous, and to guard the Church militant on earth, and avenge all wrongs done to Gods little ones, as if they were here present on earth: for in the twinkling of an eye, they can descend from heaven to earth, and deliver the godly, and stay the hand of their enemies, and smite them *with death*, as we see by the army of Angels coming from heaven, and guarding *Elisha*, so soon as he called upon God, *2 Kin. 6.* and by the Angell of God, which, at the praier of *Hezekiah*, destroyed all the army of the Assyrians in one night: and at our Saviours praier in his agony, appearing presently from heaven, and comforting him. In a word, our Saviour affirms, that spirits *have not flesh and bones*, *Luke 24. 39.* They cannot be seen with bodily eies, nor felt by bodily hands, as corporall things may be: Therefore Angels, being spirits, are not corporall, nor compounded of bodily elements, but are pure, and *invisible*, as the Apostle calls them, *Colos. 1. 16.*

The fourth point to wit, That Angels were created by God in the beginning, and God hath given to them their being, is abundantly proved in divers Doctrines before: I need not say any more of it.

The fifth point is, That Angels were created in the image of God, and doe in many respects resemble God more then any other creatures: First, in their very substance and naturall being; for as God is a *spirit*, so they are *spirits*, yea pure spirits, and in that respect resemble God more then any other creatures. Secondly, as God is absolutely *pure and simple*; so they are more pure and simple then any other creatures, and have no corporall or visible substance in them. Thirdly, as God is the *living God*, and even life it selfe; and as he is infinite in wisdom, knowledge, goodness, and power, and doth all things freely of him selfe, according to the good pleasure of his owne will; also is in and of him selfe most glorious and blessed for ever, and with him is no variable-nesse, or shadow of turning; so Angels are most quick, active, and lively

4.

5.

They are like to God.

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lively spirits, the most excellent of all Gods creatures in wisdom, knowledge, and liberty of will, and in all goodnesse, and good will towards men: they are also great in power, and *excell in strength*, *Psal.* 103. 20. and are called the blessed and glorious Angels of light; heaven, the place of blisse, is their habitation: And as they are incorporeall spirits, which cannot be dissolved and die, as men doe, when their soules are separated from their bodies, and the whole person is dissolved: so, and in that respect, they are immortall, & do more resemble God, who only hath immortality, then any other creatures doe by nature: All these things, to wit, the lively strength, activity, knowledge, wisdom, free-will, glory, power, and blessed estate of Angels, wherein they were created, the Scriptures doe most clearly testifie and declare, where they affirme, that the Angels doe see Gods face, who is all in all, and that they look into all the mysteries, *know the manifold wisdom of God* concerning the salvation of the Church, *1 Pet.* 1. 12. and *Ephes.* 3. 10. and have *great joy in heaven* over sinners which repent; and doe relate great and mighty workes done by Angels, most readily and speedily without delay.

6. The sixth point is, That Angels are distinct and different among themselves, and one from another, by a proper and particular existence, and being: this I have fully proved in the second branch.

7. The last is, That Angels are finite in their nature and number, and have their bounds and limits; and also are by nature mutable, such as might fall from the first estate, wherein they were created. That Angels are in nature finite, and cannot be in divers places, or in all places at once, is most plaine, both by this, that they are said to be Gods *heavenly host*, and Angels in *heaven*, that is, who are confined to heaven for the proper place of their dwelling; and when they are here on earth, are said to be *descended* from heaven, *Matth.* 28. 2. and to be here, and not there. That though they are many, and more then man can number, and in that respect are called *innumerable*; yet that their number is limited, and that God knowes the *number of them*, *calls them by their names*, and brings them out by number, the Prophet testifieth, *Isa.* 40. 26. That Angels are *mutable* by nature, subject to fall from the state wherein they were created, the Scriptures doe testifie, where they make this Gods property, that hee *onely* changeth

not,

not, *Malach.* 3. 6. And with him is no *variablenesse*, *Iam.* 1. 17. And where it is testified that God hath charged the Angels with folly, *Iob* 4. 18. And many of the Angels did not keep their first estate, but left their habitation, and by sinning did fall from Heaven and are cast downe to Hell, and delivered into chaines of darknesse, *2 Pet.* 2. 4. and *Iude* 6. And that onely the elect Angels are made holy and immutably blessed by the light which God hath added to them, *Iob* 4. 18. Thus much for the definition of Angels.

3. Corollary.

The third Corollary is, That the bodily shapes of men, and other creatures, in which Angels have appeared, were no parts of their nature and substance, neither were essentially united unto them, but were onely assumed for the present time and occasion, that thereby they might make fraile men see more evidently, and acknowledge their presence and their actions. For the heaven of heavens is not the place of grosse earthly bodies; and therefore Angels, being naturall inhabitants of heaven, have no such bodies personally united; they onely did for a time assume the bodies in which they appeared and performed some actions on earth. The wordes of our Saviour, *Luk.* 24. 39. shew that *Spirits have not flesh and bones*. Therefore Angels being spirits have no such bodies united to them as those wherein they appeared.

Of the assumed bodies of Angels.

4. Corollary.

That Angels are confined to the places in which they are, and are in places definitively, though not circumscribed and measured by them as bodily things are; Angels being pure spirits, doe not consist of parts as bodily things doe; neither have they any bodily quantity or dimension, as length, breadth, height, and thicknesse; and so they cannot bee compassed about, nor measured, nor limited by any bodily space; but yet they are definitively in their places, that is, there and no where else; and their substance together with bodily substances may be in the same place; as the whole soule of man is in the whole body, and is wholly in every part of it and no where else, so it is with Angels.

H

5. Co-

5. *Corollary.*

The number of them very great. Seeing Angels are by creation the proper and naturall inhabitants of the highest heavens, which is a most spacious place, compassing about the whole visible World, and more large and capacious then all other places; as Solomon doth intimate, *1 Kin. 8. 27.* Hence it followeth that the Angels are many in number, more then can be numbred by man, and so in respect of man innumerable. For we must not thinke that God, who in the creation replenished the Sea with fishes, the aire with birds, and the visible heavens with innumerable starres, and the earth with beasts and creeping things; and commanded man to multiply and replenish the earth, would leave the best and most glorious place of all not fully replenished with inhabitants, glorious Angels, who were created at the first in their full number: undoubtedly therefore there must be many, farre more then man can number. And this the Prophet Daniel saw in a vision and testified, *Dan. 7. 10.* where hee saith that *a thousand thousand* ministred to the Lord Christ, and *ten thousand thousand* stood before him. Also in the Gospell wee read that there was a *Legion*; that is, six thousand divels in one man, *Mark. 5. 9.* And if there be so many divels, that is, evill Angels in one man; then surely the whole company or multitude of those evill Angels must be many. And the whole company of Angels, in the first creation of which some onely did fall and become Divels, must needs much more bee innumerable. And if that conjecture and opinion of learned men be true, to wit, that the Angels which sinned and were cast downe from heaven, are as many in number as all the elect of mankind which have bene, are, or shalbe to the end of the World; and that they shall fill up the glorious mansions, and supply the roomes and places of the lost Angels; then surely the multitude of all the Angels which God created must needs, bee great and innumerable, farre exceeding our capacity.

6. *Corollary.*

Their motion wondrous quick. Sixthly the highest heavens, being the place of rest, and not of motion which is proper to visible and corporeall things, and being

being the place where God hath appointed that the eternall rest or Sabbath shalbe kept; Therefore the Angels, which were created to bee the naturall inhabitants of those glorious heavens, were not made to move with bodily motion, as bodily creatures doe: their coming from heaven to earth is not a passage through the whole space between heaven and earth, which would require a long time; but, as it is with the mindes and thoughts of men, they are now here exercised about things present, and in a moment of time, in the twinkling of an eye, they are in the remotest parts of the World, or in the highest heavens, and yet passe not through the space betweene: so it may well be, and we may with good reason conceive, that the Angels, which are of a purer and more heavenly substance then our soules, and more nimble and active then the mindes or thoughts of men are by nature; can in a moment bee present here on earth, and in the next moment bee againe in heaven. But howsoever, or by what way soever, they descend and ascend, it is most certaine, that they are the *swiftest of all things created*; and so much the Scriptures shew clearly in many places, where they describe Angels with *wings*, and call them *Cherubins* and *Seraphins*; yea some one of them with *many wings*, which are instruments of flying and of swiftest motion, as *Gen. 3. 24. Ezéch. 10. 1. 19. and 11. 22. and Isa. 6. 2.* Also we read that on a suddaine, even in an instant, a whole multitude of the heavenly host have descended from heaven and beene present on earth, *Luk. 2. 13.* And the Angell of the Lord is said to *encampe with* an heavenly host round about them that feare God, *Psalms 34. 7.* not by being here resident and abiding on earth, out of their proper place of abode; but by standing before God in heaven, and beholding his face; that they may bee ready in a moment when hee gives the watch word to present themselves on earth, there to deliver his elect, and to destroy their enemies, as our Saviour doth intimate, *Math. 18. 20.*

7. Corollary.

Seventhly, seeing the highest heaven is the proper place of Angels, and this is the order which God did set in the creation, that all creatures should keep their station, and not leave their

their dwelling ; Hence it followes , that it is against nature, and contrary to the order of creation , that many Angels are excluded and shut out of heaven, even all the evill Angels : And it is a thing above nature, even the supernaturall grace and gift of God , and a thing purchased and procured by the infinite power, excellency, and dignity of Christs merit and mediation, that the elect and holy Angels should bee made ministering spirits, and sent forth to *minister for them who shall be heires of salvation*, as the Apostle saith , *Hebr. 1. 14.* And here now occasion is offered to discourse about the sin and fall of the Divell and evill Angels ; how contrary it was to the law of nature, that they should forsake their station , sin against God, and not stand in the truth , and to the order which God set in the creation ; that they should leave their dwelling, and exclude themselves out of heaven , and be cast downe into Hell. Also here is occasion given to shew, that the elect Angels come to minister for the elect through the supernaturall power and efficacy of Christs mediation ; & that Christ, by supernaturall grace and benefits given to the heavenly Angels , hath obliged and bound them to himsele, to obey him as their head, and to minister for the good of his little ones. But these things come more fitly to bee handled after the creation , when wee come to discourse of the confusion of the World by the Divells Apostasie and mans fall ; and of the restoring of mankind, and the renewing and perfecting of the World by Christ.

Use 1.
Comfort
by the mi-
nistry of
Angels.

Now these Doctrines thus opened and proved, are of great use for comfort and confidence to all the elect and faithfull people of God, in the midst of all troubles which befall them in this life ; and when dangers and worldly enemies beset them round about ; also for confirmation and strengthening of them against all the assaults, and temptations of the Divell. For if the glorious Angels which are ministering spirits for their good, which also love them, rejoyce at their conversion, watch for their safety, and are their fellow servants under one Lord Christ, be such heavenly, powerfull, and active spirits even by creation ; so excellent in strength, so lively, quick, and ready at hand to help in a moment when God gives the watch-word ; what need we feare or faint so long as wee cleave to God and sticke to his truth ? Hee is a tender and loving father ; and Christ our high

Priest.

Priest hath a feeling of our infirmities and doth pity us; he will be ready to help; and he hath mighty instruments and ministers, even thousands and ten thousand thousands ready to save and deliver us from all enemies; as he did *Daniel* from the Lyons, and his three fellows from the fiery furnace. Or, if hee doth not send them to deliver us out of the troubles of this life; yet hee will at our death send his Angels to carry our soules with triumph to heaven, as *Elijah* was carried up in a fiery Chariot, and the soule of *Lazarus* is said to bee carried up by them into *Abrahams* bosome. Wherefore let us not feare either multitude, malice, or might of enemies; but carefully serve God, and confidently rest on the Lord Christ our Redeemer and Saviour.

Secondly, These Doctrines serve to discover divers errors concerning the nature and substance of Angels; as that grosse opinion of Peter Lombard, who held that the Angels are *corporeall* substances, because the Divell and evill Angels shall suffer the torment, and feele the paines of hell fire, which hath no power but over bodily creatures: Also that opinion of the Gentiles, and *Cardanus* who held that the Angels were *mortall* and *corruptible* creatures; both these are here discovered to be erroneous. For the first is builded on a grosse concept, that the fire of hell is elementall and corporeall fire; which, as it burneth and consumeth bodily substances, over which it hath power; so it in time wasteth it selfe, and goeth out: but indeed the fire of Hell is the fire of Gods wrath, which burneth and tormenteth worse then elementarie fire; but consumeth not, neither shall ever be quenched, as our Saviour testifieth. The second opinion is also confuted by these doctrines, which have proved Angels to be spirits or spirituall substances; which, though they may bee stained with sin; yet they cannot bee dissolved, as men are in death by the separation of soule and body; nor corrupted, as mens bodies are in the grave; but the evill Angels shall live in eternall torment, and their substance shall never be corrupted and consumed, and the holy and blessed Angels are immortall and shall live in glory for ever, and there shall be no end of their blessednesse.

Vse. 2.
Confuta-
tion of
contrary
errors.

CHAP. V.

Of the Creation of the Earth. The names whereby it is called. Properties of it. All creatures have being of God: with Vses. The World is all mutable, and appointed so to be: Vses. The creation and redemption of the World, wherein they resemble one another: Vses. The holy Ghost is of one and the same nature with the Father and the Sonne.

THE Second thing created next after the highest heaven, with the inhabitants thereof the Angels, is *the Earth*, as my text here faith in these wordes, *and the Earth*. But wee must not here understand by *Earth*, this earth or drie land upon which men and beasts doe live, and move, and have their being; and which is beautified and adorned with trees, plants, greene herbes and flowers; and replenished with stones and metals of all sorts: For that was created together with the waters of the Sea, and brought into forme and replenished in the third day, as appeares in the, 9. 10. 11. verses of this Chapter. But here by *Earth*, wee are to understand a certaine rude matter and masse *without forme and void*, out of which God made all the inferiour visible World, and all things therein contained; so the wordes following in the second verse plainly shew: *The earth was without forme and void, and darknesse was upon the face of the deep*. Now that wee may know what creature this *Earth* was, wee are to consider these 3 things; First, the severall names by which it is called. Secondly, the properties by which it is described. Thirdly, the meanes by which it was upheld in being, and disposed to bee the common matter of all other visible things created afterwards.

The names
of it.

1.

First, the names by which it is called are three, 1. אֶרֶץ, the earth. 2. תְּהוֹמִים, the deep. 3. מַיִם, waters. First it is called *the earth* because of the grossenesse, unmovablenesse, and impurity of it. For the earth is of all elements most grosse, heavy, impure, and confused, not fit to move out of the place wherein it is; most untractable and not ready to apply it selfe to any other thing, and
hard

hard to bee turned into the forme of other things without labour and working of it. This first rude and informed masse which God created out of nothing, is here declared by this name, *Earth*, to have beene, like the earth, very impure and confused, dull and unfit for motion, resembling, at the first, the earth rather then any purer element.

Secondly, it is called *הַיָּם*, *the deep*, here also in the text, which word signifies a great deep or devouring gulfe, as it were of troubled waters, also troubled and confounded with mixture of mud and myre; which, though in respect of the troubled mixture and confusion it hath a resemblance of earth, yet it is bottomlesse, there is no solidity in it, no ground or stay to bee found at all: Thus much the Hebrew word signifies according to the notation and common use of it.

Thirdly, it is called *הַמַּיִם*, *waters*, also in this text, because of the waterish fluxibility which was in it; by meanes of which it was unstable and unsettled, and also because it was an huge deep like the great waters of the Sea. Now it may seeme strange, that this one and the same rude masse should bee like earth, and like a bottomlesse depth of myre or quick-sand, and like waters, all at once; which are things different and unlike one to another, especially the thinne flowing element of water, and the grosse, dull, unmoveable earth. And therefore the learned Expositors labour thus to qualifie the meaning of the words; they say it was a confused masse, even the matter of all the elements mingled together; and because the earth and water are the most grosse and impure, and did most of all appeare in it, therefore it is called earth and water, and the deep, which is a mixture of both. But in viewing, reviewing, and sifting the words thoroughly, I have observed something over & above that which by reading I could observe in others; to wit, that this rude masse was not suffered to lye idle one moment from the first creation, and bringing of it into being out of nothing; but being a meere unformed masse or Chaos, it had at the first a resemblance of *earth*, because the grosse matter of the earth was so mingled and confounded in it, that it chiefly appeared in the upper face of it, and so it seemed grosse and earthy, and is first called *Earth*. Secondly, by the operation of the spirit of God cherishing and

moving it, the grosse thicke matter settling downward toward the center, it became immediatly in the upper face of it like a *deep mire* or quick-land, which more inclines to water then earth, and hath no ground, stay or bottome in it; and therefore in the second place it is called the *deep*. Thirdly, God making the earthy matter to sinke and settle downward still more and more, all the upper face of it became more thinne and fluid, like unto impure *waters*; and thereupon in the third place it is called *the waters*: though indeed, there was neither perfect water, nor earth, but a confused matter without forme and void, out of which all visible things were formed. Thus much the names shew unto us concerning this masse, which I propounded as the first thing.

Properties
of it

The second thing is the consideration of the Properties by which it is described; for it is said to be *Tohu* and *Bohu*, and that darknesse was upon the upper face of it.

1. First, it is said to bee *טוהו* Tohu, that is, *without forme*, even a thing imperfect, which had neither the nature, nor substance, nor naturall shape or property of any perfect creature.
2. Secondly, it is called *בוהו* Bohu, *void*; it had in it no formed creature of any kinde to fill and replenish it; for this word is used to signifie the emptinesse and utter desolation of a land wholly depopulated & laid waste, and of a Citie brought to ruine having nothing left but heapes of ruined Walls, *Isa. 34. 11.* and *Ier. 4. 23.*
3. Thirdly, it is said to bee all darknesse in the upper face of it; *darknesse was upon the face of the deep*. By darknesse we are not here to understand any darke body, as aire or thick clouds of darknesse compassing it round, and over-spredding of it, as the dark aire and thick mist did the land of Egypt when God plagued it with darknesse; but this is the meaning, that in this rude matter there was no light, neither did any appeare in the out-side or upper face of it.

Now these properties, by which it is described, do comprehend in them that which in naturall philosophy is called *privation*, & is held to be a principle or beginning of natural things. For unto the making & generating of any bodily creature or natural body there are three things required as first principles. 1. A matter capable of
some

some forme, that is expresse in the names of *earth, deep, and waters*. 2. *Privation*, which is an absence or want of the forme which ought to be or might bee in that matter, for to give it that naturall being of which it is capable, and unto which it is inclined. This privation of forme, and this emptinesse of all naturall powers and properties which are required in creatures, and this darkenesse which is the privation of light, they are the second principle. The third is the naturall and substantiall forme, which is that which distinguisheth one creature from another, and gives being to every creature; that is, makes it to bee that which it is in the kind of it. This forme God by his word gave to the severall parts of this matter, when hee said, Let it be, & it was so. But when a matter rude, undigested and unformed is inclining to some forme, and wants it, there must be a disposing of the matter to receive the forme which it ought to have to make it a perfect creature in his kind, and which it yet wants and requires; and that working, preparing and disposing of the matter, that it may bee fit to receive the forme which must perfect it. And this disposing of the common and rude matter of all the visible World is here expresse in these words of the text; And the spirit of God moved upon the face of the waters. Some doe here by the spirit of God understand some Angeli- What the call spirit, which God used and employed to fit and prepare this Spirit mov- matter to his hand: thus Cajetan a Romish Cardinall and Schoole- vings is, man held. Tertullian, lib. 3. contra Hermog. saith, that this spirit of God was a winde, by which God prepared and disposed it. Thoderet saith it was the aire, which moved on the upper part of it, Quast. 8. in Genes. But I conceive all these to bee unsound opinions. First, they are confuted by the very words of the text, and by all other Scriptures which ascribe the whole worke of the creation, and the making of the World, and all things therein wholly and onely to God the Father, the Word, and the Spirit, three Persons in one undivided essence. 1 Ioh. 5. 7. Secondly, it is against all reason, to thinke that God, who created the chiefeest and most excellent of all his werkes the highest heavens, and the Angels, the heavenly spirits, immediatly of nothing in a moment, and also the common matter of all the visible World in an instant; would use, or did employ any creature

to dispose the matter and to fit it to his hand: Wherefore the best exposition of these words is that which is held generally by the best learned; to wit, that this Spirit of God, here mentioned, is the eternall Spirit, one and the same God with the Father and the Son, by whom all things were made; and Hee is said here to move upon the face of the waters: The Hebrew word here used doth properly signifie the *Eagles gentle fluttering* with her wings over her young ones, thereby to cherish them; as appeares, *Deut. 32. 11.* And here it signifies the worke of Gods Spirit extending his power upon this rude, confused, unformed and empty masse, and gently shaking it, and causing the grosser parts to settle downwards, and the more subtle parts to gather into the upper place, and so to prepare and dispose every part for the substantiall forme which God at length gave unto it. Thus you have the text opened.

I. Doctr.
All crea-
tures have
being of
God.

From whence we learne, First, That man and all other creatures which live, and move, and have any being in the whole visible World, howsoever they are engendered and propagated one by another, yet they have their whole substance and being from God, and he is the sole creatour and maker of them. That he made the first common matter out of which they were framed, the text here sheweth plainly. Also that the spirit of God did prepare and dispose that whole matter and every part of it, to receive that forme which God gave to the whole World, and every creature therein. And by his word he gave a speciall forme and being to every creature after his kind, as afterwards appeares throughout the whole Chapter. And hee gave the gift of generation and propagation to every kind of creature which is propagated and begotten; and power to multiply; and without his power assisting and working together, no creature is formed at all: so that this Doctrine is most necessarily gathered from hence: And other Scriptures fully confirme it, as *Act. 17. 25, 28.* where it is said, that in him we live, move, and have our being; and hee gives life, breath, and being to all: Hee hath not onely made the heavens, and the earth, and all the host of them, and every thing which hath being, even all the changable elements, and vanishing meteors, in the first Creation, as fire, water, aire, earth, haile, snow, thunder, lightening, clouds, vapours, and
the

the like, as wee read, *Job* 28. *Psal.* 33. 6. and *Psal.* 149. 5. and *Isa.* 66. 2. but he also frames every man in the womb of his mother; as the *Psalmist* testifieth, *Psal.* 139. 13, 14, 15. and all children and the fruite of the womb are a gift, and blessing which cometh of the Lord, *Psal.* 129. 3. And reason drawne from the proper name of God, *Jehovah*, proves this, that hee gives all being to every thing; and that as he is absolute of himselfe, so the being of every creature depends wholly on him; for so much that name signifieth, as I have elsewhere proved.

First, this serves to admonish us, that as wee our selves are the creatures of God, and he is our Lord to whom wee owe our whole substance, being, power, strength, life, breath, and motion, and are bound to imploy all to his glory: so all other things in the World which serve for our use, or can come within our reach and power, are Gods workmanship; he is the Lord and owner of them, and no man ought to use or imploy them, but by his permission, and in his service, and to his glory. Therefore let us devote our selves to God, and serve him by all his creatures, and for our life, breath, being, and all things, render due thanks to his heavenly Majesty, confessing that the whole World is his, and the fulnesse thereof.

Secondly, this Doctrine sheweth, that no man hath right or interest before God in any creature, or in his owne life, limbs, and members of his body, but by the free gift of God: Yea, since mans fall and forfeiture of his life and all things by sin, no man hath right to any good thing in the World, but in Christ who is heire of all things, and hath by his merit and mediation procured the preservation and continuance of being to man, and to all other things made for mans use. Although wicked, carnall, unregenerate men, have a common right and interest civilly before men in their lives, goods, lands and possessions; yet before God (while they abuse their power, riches, and all abilities, to sin and to pride, and oppression in the service of their owne lusts) they are no better then theeves and usurpers: And let all such looke to it, for certainly God will call them to account, judge and condemne them, as for unjust possessing, so much more for their profane abuse of his creatures, and all worldly blessings.

2. *Doctr.* Secondly, in that God, who by his infinite power can make The World perfect in a moment, and that immediatly out of nothing, the is all mu. most excellent creatures of all, even the highest heaven and the table, and Angels; did of his owne will, and according to his counsell, appointed make a rude, confused, imperfect and unstable matter first so to be. without forme, that out of it he might frame, and indeed did frame this whole visible World, and all creatures therein: Hence wee may learne, That as all this World is mutable and inconstant; so the mutability and inconstancy of all visible and naturall things in this World, is a thing which God purposed and fore-shewed in the creation of them; and all alterations and changes which are found in them, are according to the counsell of his will, and hee alone doth over-rule, order and dispose them. Many Scriptures prove this fully in all parts. Wise Solomon sheweth at large that all worldly things are subject to continuall changes, *Eccles.* 1. 4 5. 6. and David, *Psalms* 102. 26. testifieth of the visible heavens, which are the most durable parts of the inferiour World, that they shall *perish*, and shall *waxe old* as doth a garment, and as a vesture God shall *change them*, and they shall be changed, and *Isa.* 40. 7. all Fleish is said to bee *as grasse* which withereth, and the glory thereof as the *flower of the Field* which fadeth; and *1 Pet.* 3. 10. 11. the Apostle affirms, that the heavens shall *pass away* with a noyse, and the elements shall *melt with heat*, and the Earth with all things therein shall *bee burnt*: and that it is God who over-rulerh, ordereth, and disposeth all mutations, and changes in the World. David also sheweth, *Psalms* 104. 29. 30. that *when God hideth his face, all living creatures are troubled, when hee taketh away, their breath they dye, and are turned into their dust*: and *Psalms* 46. 6. Hee saith, that, *when God uttereth his voice, the Earth melteth*, and *Vers.* 8. *Come and behold the workes of the Lord, how hee disposeth desolations in the Earth*: and *Isa.* 24. 1. the Prophet saith, *Behold the Lord will empty the Earth, and lay it waste; hee will ou rturne the face of it, and disperse them that dwell therein*. It is God who *pullerth downe the mighty*, and *exalterth the humble and meeke*, *1. Sam.* 2. Hee *restraines the waters, and rivers are dried up. Hee sendeth them out, and they overturne the Earth; Hee breaketh downe, and it cannot bee built againe; hee leaderth counsellors away spoiled, and maketh judges* fooles;

fooles; hee removeth away the speech of the trustie, and taketh away the understanding of the aged; hee powreth out contempt upon princes, and weakeneth the strength of the mighty, Iob 12. 14. 15. 17. 20. 21.

This Doctrine serves to admonish us not to put trust or confidence in any worldly thing; not in the earth, nor any creatures in it; not in the face of the heavens, nor in the Sun, Moone, and in any Starres, because all are so mutable and changable. A faire Sun-shine morning may bee turned into a tempestuous day of haile and raine. When the Sun is risen up most gloriously in the morning upon Sodome, and the countries of the plaine; before noone they may bee destroyed by a shower of fire and brimstone, and fruitfull lands may quickly bee turned into desarts, and barren wilderness. The Sun it selfe may stand in the midst of his course, and may bee turned backe when hee is going downe. Wherefore let us not trust in deceiptfull vanities, but still remember that of the holy Psalmist, *O put not your trust in princes, nor in any child of man, for there is no helpe in them, Psalme 146. 3.* and that of the Prophet Ieremie, *Cursed is the man that trusteth in man, and maketh flesh his arme, Ier. 17. 5.*

*Vse 1.
Trust not
earthly
thing.*

Secondly, though there happen many changes and great confusion in the World, yet let us here take notice, that they come not by chance; and allwayes acknowledge, that they are in the will and power of God, and are ordered and disposed by his over-ruling wisdom. If to the wicked enemies and persecutors of Gods Church changes come for worse, to their confusion, and overturning of their power; let us see Gods hand therein, and let us give him the praise for working our deliverance, and avenging our cause on our enemies. If changes come to our selves, and our peace bee turned into trouble and danger; let us humble our selves, as under Gods hand. If our adversity bee turned into prosperity, let God have all the thanks. If wee see just cause to feare great changes in Church or State, let us flie to God for helpe, strength, courage, and patience, and betake our selves to his protection, that wee may rest safely under the shadowes of his wings.

*Vse 2.
Thinke not
changes in
the World
to come by
chance.*

The third point of doctrine, which wee may observe from the Spirit of God moving upon the waters, cherishing and sitting

Similitude
of the
Creation
and Re-
demp tion.

fitting the unformed masse to receive a perfect being and perfect formes of visible creatures, doth shew the concord and perfect similitude which is between the worke of creation, by which God formed all things by his word and Spirit; and the worke of restauration and redemption of mankind, by which he reformes them by Christ and by his Spirit, and brings them to supernaturall perfection and blessednesse. As in the creation, God by his Spirit cherishing the rude masse did prepare, and fit every part thereof to receive a perfect forme and naturall being: so in the restoring of man kind, being deprived of his image and deformed, God doth by his Word, and by his Spirit shed on us through Christ, regenerate, renew, reforme and prepare us for the fruition of himselfe, and doth fit, and prepare us for supernaturall perfection and blessednesse. As in *Ezechiels* vision, the wind from God did move and shake the *drie bones* scattered upon the face of the earth, and fitted them by flesh and skinne to receive life, and to stand up living men in perfect strength and stature: So, by the word and Spirit of God, men dead and rotten in sinnes and sinfull corruption, are, by the Spirit of God breathed through Christ, renewed after his image, and fitted by the life of grace, for the eternall life of glory, *Ezech. 37.* The Spirit of God (as our Saviour testifieth) is like the wind, which *bloweth where it listeth: it is hee*, which doth frame us after Gods image in our new birth, *Ioh. 3. 3, 8.* and fits us for the Kingdome of glory. Wee are as farre from God, and from Christ, and as void of his image and of all Spirituall life, as the rude masse was of all forme in the first creation; untill the Spirit of God bee given to us in Christ to *dwell in us*, and *renew us*, as the Apostle sheweth, *Rom. 8. 9. 13. Ephes. 2. 18. 22. and Tit. 3. 5. 6.*

V/c 1.

Wherefore, as wee desire to be made like unto Christ in the image of glory, and to see, and enjoy God in his heavenly Kingdome, where all fulnesse of perfection and blessednesse is to bee found; So let us by the consideration of this Doctrine bee stirred up to thirst after the river of the water of life, even the gifts and graces of the holy Ghost, and never rest satisfied, till wee feelee within us the testimony of the Spirit of Christ witnessing with our Spirits that wee are the children of God,

and

and till wee feele our selves sanctified throughout both in soule and body, and holinesse engraven upon our hearts without which none can see God.

Secondly, seeing the Spirit of God is he who prepares men *Vſe 2.* for supernaturall perfection, and there is no communion to be had with Christ, nor participation of his merits and saving benefits to salvation, except men have the Spirit of God dwelling in them, and of profane and carnall sons of *Adam*, making them holy, and spirituall sons of God; Let us not count it any shame or reproach to us, that profane mockers of these last times doe, in mockery and derision, call us *spirituall men*, who ascribe all good motions which are in us to the Spirit of God dwelling in us, & directing us in all our wayes. We doe not deny, but that all Enthusiasts, and other men of fanaticall Spirit, doe most profanely, and sacrilegiouſly Father their owne fancies, and lustfull motions on the Spirit of God, and therein deserve reproach and derision: but let men take heed, that they doe not, by loathing their hypocrisie and arrogancy, runne into Atheisme and blasphemous impiety, by rejecting and denying the Spirits dwelling in all Gods regenerate children, working in them all saving graces, and moving them to walke in the holy wayes of God which lead unto supernaturall perfection and eternall blessednesse. For, most certaine it is that as the first rude matter of the visible World was sustained and cherished by the Spirit of God moving upon the face of it, and was not otherwise able to subsist, or to be formed into divers creatures, every one made perfect in their kind with naturall perfection: so the perfect stabilitie of man, in an happie unchangable estate; yea the perfection of the visible World made for mans use, is the work of the holy Ghost uniting man to to God in Christ, and gathering and reconciling all things unto God in him, who is the head over all. Although man and all creatures (as appears in the last verse of this Chapter) were created every one *good and perfect in his kind*, with naturall perfection: yet man the chiefe, and the Lord of them all, having not as yet the holy Ghost shed on him through Christ, as all the regenerate and faithfull have, was mutable, and in that honourable estate of innocency hee did not stand and abide, but did fall from it: very

All whom
Christ
saves, re-
newed by
the Spirit.

very quickly after that the Woman was created and given to him, as we read Chap. 3. yea hee did *not lodge one night therein*, *Psalm* 49. 12. and by Mans sinfull fall and corruption, the whole frame of the visible World was made subject *to vanity*, and *groaneth* under it as under an intolerable burden, and with earnest longing waiteth for deliverance and restitution to an higher estate in the glorious libertie of the sons of God, *Rom.* 8. 19. 20. And although the eternall Word, the Son of God, had undertaken for man in the eternall counsell of the blessed Trinitie, and did step in to mediate for man, and in the first promise made upon mans fall was proclaimed to bee the onely and all-sufficient Redeemer, and was fully exhibited in the flesh, and became a perfect Redeemer in his death and resurrection; so that in him is plenteous redemption, and matter sufficient to merit more then man lost by sin, even heavenly glory and immortality: yet all this profits nothing without the work of the Spirit. Christ with all his sufferings, and obedience unto death, and all his righteousness, and fulfilling of the law; are as a Fountaine sealed up, and treasures hid, and locked up in darkness; so that none can partake of him or them for redemption and salvation without communion of the holy Ghost; which God in our regeneration doth shed on us abundantly through Christ. This Spirit dwelling in Christ and the faithfull, makes them one mysticall body with Christ, sons and heires of God; makes his satisfaction their ransom for actual redemption and reconciliation, and his righteousness their righteousness for justification. This Spirit also doth renew them after the image of God, and transformes them into the image of Christ in all holiness, that they may bee fit to see and enjoy God; and thus hee brings them to the fruition of perfect blessedness, and to the inheritance incorruptible and undefiled, which never fadeth: And Gods blessings are through Christs mediation poured out upon all creatures for their sakes: And hereupon it is, that all gifts and graces, which tend to make men perfect and unchangably blessed, are ascribed to the Spirit, as wisdom, knowledge, faith, hope, love, meekenesse, patience, courage, strength, prayer, and in a word all holiness and perfection: and whensoever God is said to give any of these gifts

to

to men in an effectuall and saving manner and measure, hee is said to give them the *Spirit of grace, wisdom, zeale and supplication*, as appeares *Isa. 11. 2. Zach. 12. 10.* Yea common illumination and all extraordinary supernaturall gifts, which are given to unregenerate reprobates for the revealing of Christ, as the gift of prophetic to *Balaam* and *Saul*, and the change of heart in *Saul* from cowardly pusillanimity, to fortitude and magnanimity; the gift of miracles to *Indas*; also illumination, *tast of the heavenly gift*, joy in the holy Word of God, given to backsliders, *Heb. 6.* are the worke of the holy Ghost, assisting them and inspiring them from without, for the Churches good; not inwardly dwelling and working in them for their owne salvation. Wherefore let us count it no reproach that wee have no hope of being in an happy and blessed estate, no assurance that wee are in the way to perfection, till wee fee the Spirit of God dwelling and working in us, moving our hearts, and conforming us to the image of Christ; and that wee rejoyce in this, and this is our glorying that wee are not carnall but spirituall. They, who think it enough, for the obtaining of perfection and salvation, to know, beleeve, and professe, that in Christ there is as sufficient matter of satisfaction for the redeeming of all mankind; as there was in the rude masse without forme, matter enough for the whole visible World and all creatures therein, doe much deceive themselves: for many who know and beleeve all this doe perish; and none are saved or perfected by Christ, but onely they who are by the Spirit dwelling in them united to Christ, and regenerated and renewed after his image. This Spirit is the earnest of our inheritance, and witnesseth to us our adoption; hee makes us new creatures and a free willing people, hee sanctifieth us to bee an holy Temple for himselfe to dwell in, purgeth out sinfull corruption, mortifieth the deeds of the flesh, so that sin cannot reigne in our mortall bodies.

There is one thing more, which I may not passe over here in silence, to wit, that this text doth prove plainly, that the Spirit of God, the third person in the Trinity, is one and the same God with the Father and the Son, of the same uncreated nature and substance, the almighty Creatour, and Preserver of all things in heaven and in earth, visible and invisible. To sustaine

arude matter without forme and void, and to make it subsist, is a worke of power, farre above the power of any thing created; and to compasse and comprehend the whole matter and masse of the visible World; and to assist and cherish by present vertue every part thereof at once, is a strong argument and plaine prooffe of divine and infinite power and omnipotency, proper to *Iehovah* the one onely true God: and all this is here testified of the Spirit of God in these words, *and the Spirit of God moved upon the face of the waters*, that is (as the Hebrew word מְרוּחָה, *Merachapheth*, and here used in the originall signifieth) *did sit upon and cherish* that mightie masse, *as an Hen* doth sit upon and cherish her egges, that they may bee formed into chickens. Therefore the Spirit of God is here proved to bee one and the same God with the Father and the Son, and the almighty Creatour, former and preserver of the whole World, and all things therein. To which purpose the Scriptures also speake fully in other places, where the heavens and the host of them are said to bee made *by the Word and Spirit of God*, as *Psalme 33. 6.* and that when God sends out his Spirit, things are created, as *Psalme 104. 30.* and that God *by his Spirit garnished the heavens*, *Iob 26. 13.* and that hee is present by his preserving and sustaining power in all places, *Psalme 139. 7.* which places prove the Spirit of God to bee *Iehovah* the Creatour and Former of all things, and the true God, in whom wee all live, move, and have our being.

Use.

This point, which I have proved and confirmed by many other strong arguments already, in my discourse of the Trinitie; as it discovers the desperate malice, impudency, and *Atheisme* of the Remonstrants, the Disciples of *Socinus*, and *Arminius*, who call into question the Deitie of the holy Ghost and his unitie, with the Father and the Son, and his right to bee prayed unto and worshipped with Divine worship: so it is of singular comfort to the faithfull, whose bodies are Temples of the holy Ghost, in that it assures them that God is their portion, and dwells in them, and they are begotten of his seed in regeneration, and are partakers of the Divine nature, and heaven is their inheritance.

CHAP. VI.

Of the first dayes worke. What the light was. What it is, God said, Let there be light. How he called the light, day, and the darknesse night. Of a day naturall and civill. That the night was before the day. How a day was before the Sunne was. Prerogatives of the first day.

V *Erf. 3, 4, 5. And God said, Let there be light, and there was light; Gen. 1. And God saw the light that it was good. And God divided the light from the darknesse. And God called the light day, and the darknesse hee called night, and the evening and the morning were the first day.*

After that darknesse had continued upon the face of the deep, and the whole matter of this inferiour World had remained full of darknesse for the space of one night, God by his powerfull Word created *Light*, the first perfect creature and element of the visible World; and commanded it to shine out of darknesse; *2 Cor. 4. 6.* and this was the morning of the first day. In the words wee may observe these foure things: First, the creation of light in the 3. *vers.* Secondly, Gods approbation of it in these words, *God saw the light that it was good.* Thirdly, Gods separation of it from the darknesse, *vers. 4.* Fourthly, Gods nomination or naming of the *light, day, and the darknesse night*, and so compounding these two, light and darknesse, into the first whole day of the World, *vers. 5.*

In the first thing, which is the creation of light, the first of all perfect creatures in this visible World, two things come to bee sifted and examined for our right understanding thereof. First, the thing created, *Light*, what is thereby here meant. Secondly, the manner of creating it, *God said, Let light bee, and it was so.*

Concerning the first, I find divers and severall opinions of What the learned. Saint *Augustine lib. 1. in Genes. ad literam cap. 3.* Light was; and *Rupertus lib. 1. de Trinit. cap. 10.* doe by this light understand the highest heavens, and the Angels, which are not a

corporeall but a spirituall light; but this cannot bee the truth, for this light is said to bee that which is called *the day*, and is opposed to the *darknesse of the night* here in this mutable and visible World; the shining whereof doth distinguish day from the night, which cannot bee said of the Angels and the highest heavens, which were not made out of darknesse, nor out of the rude unformed masse as this light was, which God commanded to shine out of darknesse as the Apostle saith, 2. Cor. 4. 6.

Secondly, others, as *Beda*, *Lyra*, and *Lombard*, doe by this light understand a bright cloud carried about, and making a difference of day and night.

Nazianzene and *Theodore* doe think, that it was the same light, which now is in the Sun, Moone, and Starres, subsisting at the first in one bodie, and afterwards divided into severall parts when God made the Sun, Moone, and Starres out of it.

Basil thought that it was a light without a subject. *Aquinas*, that it was the light of the Sun made imperfect at the first; and of this opinion is *Pererius* also.

Catharinus held, that it was the Sun it selfe, made first of all; which is directly contrary to the expresse words of the 16. vers. which affirme, that the Sun was made the fourth day.

Innins, by light, here understands the element of fire.

In this variety of opinions, I hold it the best, and surest way of finding out the truth, to seeke it out of the word used in the originall text. The Hebrew word (אור, *Or*) which is here translated *Light*, (besides the tropicall and spirituall senses, in which it is used in those Scriptures which call God the *light in whom is no darknesse*, and the light and salvation of his people; and doe call Gods regenerate people *light in the Lord*) doth more properly signifie two things: First, that naturall bodie or substance, which among all the parts and creatures of the visible World is most bright and shining in it selfe, and gives light to others; as for example, the Sun, Moone, and Starres, are called *Lights*, *Psalm* 136. 7. and the element of fire, is called by this name אור, *Light*, *Ezech.* 5. 2. Secondly, it signifies, and that most frequently in the Scripture, the light, that is, the shining brightnesse of the heavens, and of the Sun, Moone, and Starres, and

and of the element of fire burning in a lamp or torch, or other combustible matter. Here I doe not take the word in this latter sense, onely for a shining brightnesse; for then God had created an accident or quality without a subject, which is a thing against nature of things created; for common reason and experience shew, that never did any qualitie subsist of it selfe without a substance; by course of nature no light can be but in some created body, as in the heavens, fire, or aire. But hereby light wee are to understand, of necessity, some notable part of this great frame of the visible World, which God first framed out of the rude masse, which was without forme and void, before mentioned; yea that part, which is most bright, shining and resplendent; and doth by light and brightnesse, which is naturall in it, shine forth and enlighten other things. Now that cannot bee any of these lower elements, the water and the earth, for they have no such light in them; and besides, it is manifest, that they were formed out of the grossest and most dark part of the common masse, on the third day, *vers. 9.* Neither can it bee the spacious region of the aire, which is extended and spread abroad farre and wide, over all the round globe of the earth and the waters, and reacheth up to the etheriall region of the visible heavens, even to the sphere of the Moone, and is called the lowest heaven, or *רקיע כוזבץ המים*, that is, the broad expansion or firmament in the midst of the waters: For that was formed the second day, as appears in *6. 7. 8. vers.* It must needs therefore bee the firmament of the visible heavens, which is called *רשמים רקיע*, *The large and farre stretched firmament* of the middle heaven, even the fiery or etheriall region, wherein God, on the fourth day, formed and set the great lights of the Sun, Moone, and Starres, *vers. 14. 16.* For, first those heavens were framed and made of the most pure, and refined part of the masse, which is the common matter of the visible World, and are most bright and shining, full of light and brightnesse; and undoubtedly as in place and order, they are the next to the highest heavens, so they were created next after them in the first day, and are here called by the name of *Light*, because all the light of this visible World is in them, and from them shineth into the aire and giveth light upon the earth. Secondly, there is no particular mention made

by *Moses* in this Chapter of the framing of these heavens, among all the works of the six dayes, except it bee in this word *Light*; and it is most incredible that hee would omit the creation of them which are the most excellent and glorious part of the visible frame of the World, especially seeing hee doth exactly and particularly name, and relate the creation of all other parts, and the day wherein they were created.

I am not ignorant, that *Aristotle*, and the most learned naturall *Philosophers* of his sect, did hold, that the visible heavens are eternall and unchangable, and of a matter and substance different from the foure elements, fire, aire, water, and earth; and were not made of the same common matter. Also divers learned Christians and Schoolemen doe thinke, that these heavens were created together with the highest heavens immediatly of nothing, in the beginning when time first began to bee, and are mentioned in the first verse; and that light, which is here said to bee made, is the element of fire; the naturall place and region whereof, the *Philosophers* held to bee next under the visible heavens, and above the aire: their reasons are two especially; The first, because there is no other mention of the creation of the fire element in all this Chapter. The second is, because the fire is the most pure element, and full of light: But these things are not of strength to overthrow our exposition. First, for the opinion of the *Philosophers*, that the visible heavens are immutable and cannot bee dissolved, it is contradicted by the expresse words of holy Scripture, *Psalme* 102. 26. and 2 *Pet.* 3. 10. Also wee finde by experience many changes in those heavens; as new Starres & Comets appearing for a time & after vanishing. The Sun and Moone stood still for the space of a whole day, *Iosb.* 10. and the Sun went back ten degrees, 2 *King.* 20. Secondly, the vertue and influence which is in the visible heavens, and is from them naturally communicated to the lower elements, sheweth plainly that they all are of one common matter. Thirdly, that they were not made at once of nothing with the highest heavens, appears by this, that the Sun, Moone, and Stars, which are the chiefeest parts and ornaments in them were created after the first rude matter, and secondarily formed out of it on the fourth day.

Fourthly, that the visible heavens are indeed the pure element of fire, which is here called *Light*, and that the creation of the light is the creation of them, and of the fire element all in one, may easily bee proved by divers reasons. First, by the light and fervent heat, which flowes from them into things below, by meanes whereof they doe beget fire meteors and lightnings in the aire, and scorching fumes, and burning flames in the earth, as dayly experience teacheth. Secondly, by the burning and consuming fires, which descended from those heavens in the destruction of *Sodom*, and when the Lord came downe on mount *Sinai* to give the Law, and when *Eliab* consumed the captaines and their fifties, *2 King. 1.* and was answered by fire, which consumed his sacrifice, *1 King. 18.* Thirdly, that these heavens are of a fire substance, and indeed the pure element of fire, and that in the dissolution of them, when the Lord, by his mighty voice shall rend them and dissolve them at the last day, and mingle them with the inferiour elements; they shall bee all on fire, and in flames and flashes shall passe away with a noyse, and melt the elements with fervent heat, and burne the earth with all the works that are therein; the Apostle doth affirme in plaine words, *2 Pet. 3. 11. 12.* If they were not of a fire substance made out of the rude masse, but of an higher and super-elementary nature created immediatly out of nothing, together with the highest heavens, they could not bee dissolved and set on fire. Thus you see the first thing opened, *viz.* what is here meant by *Light*.

The next thing is the manner of creation; expressed in these words, *God said, Let there bee light, and there was light.* I will not here trouble my discourse with needlesse questions, which are moved by divers ancient Writers, and not cleared concerning the manner of Gods speech when *He said, Let there bee light;* as whether it were a bodily and audible voice, or a spirituall, and the like. Certainly it was no sound of voice, nor any forme of words or speech by which God formed the light: It was the act of his Almighty power, by which he formed, and brought into actuall being the light and every other thing, even so as hee had decreed from all eternitie. Now the Spirit of God doth here expresse this powerfull act by the name

of saying or speaking, for 3. reasons: First, because as the speech and word of a wise man sheweth his minde and declareth his will, so by this act of power, by which the light and every other thing was formed, God did shew and declare his eternall counsell, purpose and decree concerning the nature and being of them. Secondly, because God the Father by his eternall Word, the Son, who is one God with himselfe, did forme and make the light and all other things created, as appeares, *Ioh. 1. 3.* and *Colef. 1. 16.* and *Hebr. 1. 2.* Thirdly, to shew, that the creation of the World, and all things therein, was a worke as easie to God, as it is for a man to speake a word and to command a thing to bee done; and that God by his power omnipotent, and powerfull and mighty word and command, can as quickly bring into being the greatest things, and performe whatsoever he willeth and purposeth with more ease, then man can speake and say, Let this thing be. This is the true sense of the words, wherein the manner of creation is expessed.

2. The second thing after the creation of light is Gods *approbation* of it, in these words, *And God saw the light that it was good:* That is, such as God purposed to make the light, such it was when hee had made it; there was no defect in the making, or in the thing made; but God did see and know it perfect in the kind thereof, and did approve it to bee good, profitable and usefull, every way, for the purposes which hee intended.

3. The third thing is Gods *dividing* between the light and the darknesse which did over-spread the face of the deep, and possessed all the rude masse which yet remained without forme and void. This dividing between them, was nothing else but Gods setting and placing of the fire and shining visible heaven in the superiour place above the confused matter which was full of darknesse, and settled downe in the inferiour place where now the inferiour elements are

4. The fourth thing is Gods *nominat*ion of the light and darknesse, and composing the first day of the evening, that is, the space wherein the darknesse remained over all the deep before light was created out of it; and of the morning, that is, the space wherein light appeared before God set upon the second dayes worke,

worke, and made the firmament. This is expressed *vers. 5.* God called the Light Day, and the Darknesse he called Night, & the evening and morning were the first day. Here for our right understanding of this point, divers doubts and questions come to bee touched and briefly answered.

The first is, how and in what sense God is said to call the light 1. *Quest.* Day, and the darknesse Night. The true and full answer is this, *Ans.* that God did not onely call the light Day, and darknesse Night: but also did ordaine and appoint, that the time of light should bee the day, and the time of darknesse should bee the night, and that they should bee so accounted and called.

The second is, why God called onely the light day, and 2. *Quest.* Moses calls both the evening and the morning, that is, the time of light and darknesse one day, or the first day.

I answer, that Gods day, which is most truly and properly so called, is the time of light, and in it there is no night or darknesse. For God speaks of a naturall day distinct from the night: but Moses speaks of a civill day which comprehends in it the space of 24. houres, in which the Sun runnes round about the World with the heavens; which day includes in it a day and a night: and here observe that Gods day is all light, and mans day is mixt of light and darknesse. *Ans.*

Thirdly, it may asked whether the night, or the day went be- 3. *Quest.* fore in the first day of the creation.

The Answer is, that the night or time of darknesse was first; and it is likely that darknesse did over-spread the face of the deep the space of a night, that is 12. houres, before God formed the light, and settled the visible heavens in their place; and that after the light was created, it did shine forth for the space of 12. houres more before God went about to make the firmament, which was the second dayes work; and so the first day of the World was of the same length with all other civill or Astronomical dayes, that is, 24. houres, divided equally between light and darknesse. The words of the text shew that darknesse over-spread all the masse of the inferiour World for a time, before the light was formed. Also in naming the six dayes of the creation, the evening, that is, the time of darknesse, is rehearsed first before the morning, which is the time of light. Also Gods people began.

began their dayes of the weeke and of the yeare with the night, and reckoned the Sabbath and other solemne dayes *from evening to evening*, as appeares, *Levit. 23. 32.*

4. *Quest.* Fourthly it may bee asked, how the fire or visible heavens could by their light make a day before the Sun was created, seeing the light of the same heavens, together with the light of the Moone, and the Starres added thereto, cannot make a day, but it is night where the Sun is absent, and the light of it not seene, notwithstanding the light of the heavens, and of the Moone and Starres.

Ans. I answer, that the light of the heavens without Sun, Moone, and Starres is sufficient to make a bright day in the place where they are, and there it is alwayes day, though by reason of the spacious regions of the aire, and the great distance betweene them and the earth, their light doth not shine to us to make a day of light without the beames of the Sun, but it is dark night in that part of the earth where their light onely appeares. Now in the first day before the firmament was made, that is the region of the aire purged and refined out of the masse by the sinking and settling of the earthy and waterish matter towards the center, there was no need of light further then the body of the heavens reached, that is to the upper face of the rude masse, not yet formed, but remaining rude and full of darknesse; And therefore so farre as the visible World was brought into forme, they did give most clear day light: and as all had before bin overspread with darknesse for the space of a night; so all was now overspread with light for a dayes space, and so the first day of the creation was one halfe all night, and another halfe all day in all the visible World, even in all parts thereof which were then created and brought into perfect forme and being. From this text thus opened wee may observe divers points of instruction.

1. *Docr.* First we learne, that as there are three Persons in that one God which created the World by his own infinite power; so every Person is a creatour; and God the Father by his eternall Word, the Son, did extend and shew forth his power to the framing of every creature, and by his Spirit did give all forme and perfection to them, As the word *Elohim*, used in the first verse,

verse, notes more Persons ; so here, and in the verse before, wee see the Persons distinguished, and all three working in the framing of the World and all the creatures therein. First, God the Father is brought in creating. Secondly, by his Word, that is, not by a sound of the voice, or a word uttered ; for there was then no aire to receive such a sound ; but by his eternall Word bringing things into being according to his eternall Counsell and decree. Thirdly, by his Spirit moving upon the face of the waters, and cherishing the rude and common matter of the whole visible World, yet void and unformed, and preparing it for the receiving of the severall formes of all creatures in the severall parts of it.

Which point excellently confirms our faith in the true Doctrine of the blessed Trinitie, and confutes *Sabellius*, *Servetus*, the *Socinians* and *Arminians*, who denied the eternall Deity of the Son and the holy Ghost, and overthrowes their severall heresies and damnable errors.

Ife.

Secondly wee hence learne, that all things are possible to God ; he can as easily and quickly by his eternall Word and power bring greatest things to passe, even bring light out of darknesse, and the glorious, pure, spacious, visible heavens out of the rude, impure and confused masse, which was without forme and void ; as a man of nimble tongue and ready speech can speake a word. Which Doctrine other Scriptures doe abundantly confirme, which ascribe to God omnipotency, and proclaim him to bee wonderfull in counsell, and excellent in working ; and that nothing is too hard or wonderfull for him to doe, as *Genes.* 18. 14. *Isa* 28. 29. *Iob* 36. 5. and 42. 2.

2. *Doctr.*
All things possible to God.

Which serves to stirre us up to feare, admire, and reverence God, to seek his favour and protection above all things, and to rest confidently on him for defence against all enemies and dangers when wee are reconciled to him, and have him for our God and our portion.

Ife.

Thirdly, we may here observe, that God is wonderful in wisdom and providence, in that the first thing created in this visible World was light, even the bright and shining heavens ; which, as above all visible creatures they shew the glory and super-celestial excellency of God in their naturall frame and substance, so also give

3. *Doctr.*
God wonderful in wisdom and providence.

givebodily light to the eyes of all bodily living creatures, which were to bee made to see, and discerne the glorious beauty and admirable frame of his visible works: for hereby it came to passe, that none of gods visible & perfect works of wisdom, were for an houre smothered in darknesse; but were all manifest, and Gods glory was clearly seene in them, so soone as there was a seeing creature able to discerne them.

Vse

This sheweth, that God hath done his part to reveale himselfe; and man who takes not notice of God in his works, to worship him aright, is without all excuse. And this should stirre us up to labour to see God, and to discerne him in his works, and to place all our perfection and happinesse in the sight and knowledge of him.

4. *Doctr.*
Prerogatives of the first day.

- Fourthly, we may hence observe divers singular prerogatives of the first day, which is now, by the resurrection of Christ, the Lords holy day, and the Sabbath of all true Christians. That by many speciall prerogatives, God did in the creation foreshew his eternall counsell and purpose to make this day his holy day in the dayes of Christ, and in the time of the Gospell under the Kingdome of grace.
1. This is the first fruits of all time.
 2. In it was created the glorious frame of the heavens, and the first light of the visible World.
 3. In this day God first shewed by his eternall Word, *the Son*, his eternall counsell and purpose, and by his Word and Spirit, began to bring his purposes to passe, and produce things into being.
 4. In this day darknesse and light were so separated and divided, that, while the night lasted, there was no day in all the inferiour World; and while it was day, there was no night over all the face of the earth & the deep, but light in all the World, which was then created and brought into forme and perfect being.
 5. In this day God first shewed his approbation and his pleasure, that he approved for good the things which by his eternall Word, the Son, he did forme and bring into being. Therefore without doubt most fit to bee the day of the Lord Christ, and sanctified and kept holy to the honour and glory of him, who is the first borne of God, and the first fruits of them that sleep, and the light of the World, and in whom God sheweth his counsell, and is in him well pleased, and by him turns night into day, and brings light out of darknesse, and

and brings us to eternall rest in the highest heavens, which were created in the beginning of the first day.

CHAP. VII.

The second dayes worke. Of the skie and things now created. All made by the power of God in Christ. The use of the firmament. How called heaven. All was created wisely and orderly: Vse.

ANd God said, Let there bee a Firmament in the midst of the waters, and let it divide the waters from the waters. 7. And 7,8. God made the Firmament, and divided the waters which were under the Firmament, from the waters which were above the Firmament; and it was so. 8. And God called the Firmament heaven: and the evening and the morning were the second day.

In these words wee have a bricfe historie of the second dayes worke in the creation of the World: wherein wee are to consider these five things: 1. The thing created. 2. The creation and bringing of it into being. 3. The use of it. 4. The name which God gave unto it. 5. How by this worke there came in an evening and a morning, which where the second day

First, for the thing created, it is in the originall text called by *Of the* a generall name *שָׁמַיִם*, which may signifie any thing which is *things now* spread abroad, or stretched farre and wide, according to the etymologie of it. For the Hebrew verb *שָׁמַיִם*, of which it is derived, in all Scriptures wheresoever it is used, doth signifie the *act of* spreading any thing abroad, & stretching it out, and laying it wide-open to view, as *Exod. 39.3. Numb. 16. 38. and Jer. 10. 9.* it signifies beating out of gold, silver, or brasse into thinne broad plates, that is, spreading them broad by violent beating, *Exod. 40. 19* It is used to signifie the spreading abroad of the tent over the Tabernacle, *Psalme 139. 6. and Isa. 42.5. and 44. 24.* It is used to signifie the stretching out of the earth above the waters farre and wide, *Iob 37. 18.* it signifies the spreading out of the skie and of the thinne cloudes; and *2 Sam. 22. 43.* it is used to signifie spreading abroad as a man spreads clay by stamping it with his feet; and, by a Metonymie of the effect, it is used to signifie stamping.

ping with the feet as men stamp clay and spread it abroad, *Ezech.* 6. 11. and 25. 6.

These are the places of Scriptures, in which onely that word is used. So then this word *רָקִיעַ*, being derived of it, must needs signifie a thing which is stretched out like a tent or canopie, or spread abroad as plates of gold and silver are by beating, and clay by stamping. The Greeke Septuagints translate this Word every where *στέγασμα*, that is, a thing which though it bee farre stretched out, yet it is so surely established, that it abides still in the place which God hath appointed for it. And the vulgar Latine, with divers later translators, following the Greeke Septuagints, translate it *Firmamentum*, the *firmament*, that is, a thing firmly set and established in a place, which cannot from thence bee driven out, and leave the place empty. And although this word may, according to the notation of it, signifie any thing stretched out or spread abroad, or laid wide open, and is once onely used to signifie broad plates of brasse beaten out for a covering, and that in the plurall number, *Num.* 16. 38. yet in all other places of Scripture it is used in the singular number for the skie, which God hath from the beginning stretched out over the globe of the Earth and the Sea, as here in this Chapter, and *Psalme* 19. 1. and 150. 1. and *Dan.* 12. 3. and *Ezech.* 1. 22. and 10. 1. Now what this skie or firmament is, that is a great question among the learned. Divers of the Ancients, as *Basil*, *Ambrose*, *Beda*, and others, doe by this firmament understand the starry heavens. First, because it is said in the 8. verse that God called this firmament heaven. Secondly, because it is said that, when God made the Sun, Moone, & Starres, hee set them in the firmament of heaven, *vers.* 17. Thirdly, because they doe imagine that there is a watery heaven above the starry heaven; which consists of water congealed like to Cristall, and doth temper the heat of the Sun, Moone, and Stars; and out of this heaven they conceive that God poured the waters which drowned the old World, because it is said, *Gen.* 7. 11. that the windowes of heaven were opened, and God rained on the earth.

But others doe hold, that by the firmament here is meant the whole heavens; that is, both the first heavens, the spacious regions

gions of the aire; and also the middle, that is, the fire and starry heavens; and the third, that is, the highest heavens. First, because it is said that God called the firmament *רָקִיעַ*, *Heaven*; and this word is used in the Scriptures to signify all these three heavens. And as the highest heaven is called by this name, *Psalme 11. 4. the Lords throne is in heaven*, and *Psalme 148. where it is said, Praise Him, O heaven of heavens*: So the middle and starry heavens, as *Gen. 22. 17. where we read of the Starres of heaven*, and also the airy or lowest heaven is thus called, *Verse 20. and 26. where it is said, Let the fowles flie in the open firmament of heaven*, and *Psalme 79. 2. and Hof. 2. 18. and many other places, where we read of the fowles of heaven*.

But the best learned of later times have for the most part held, that by the firmament is here meant that vast and spacious element and region of the aire, which is extended and stretched out, not onely round about all the Earth and the Sea; but also reacheth from this globe of the Earth and the Sea, to the starry heavens even to the sphere of the Moone: and this is without doubt the true sense and meaning of the word in this place, as appears by divers reasons. First, the Hebrew name *רָקִיעַ*, (by which God called this firmament or large region, being compounded of *רָקִיעַ*, which signifies *there*, or in that place, and *יָם*, which signifies *waters*) notes out untous, that this firmament is the place where waters are engendered in the clouds, and which from thence descend and water the earth, and that is the fluid and waterish element the aire. Secondly, there is no other firmament besides the aire stretched out between the waters of the Sea, which are below and the undermost, and the waters above in the clouds heaven-ward, and from thence distill and water the earth, and did descend in great abundance, and drowned the old World, when God dissolved the clouds, & so opened the flood-gates and windowes of heaven: The aire is the onely element which divides between these two waters of the clouds above, and of the Sea and Rivers below. Thirdly, the airy region is that in which the Sun, Moone, and Starres doe shine and give Light to the Earth, and in which their beames and light appeare to us on earth. The light of the starry heavens, and of the Sun, which

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1.

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always shines in them, even at midnight as well as at noone day, is not scene of us as it is in the heavens, but as it is in the aire; for, by multiplying their beames in the aire, the Sun, Moone, and Starres are seen of us, and give light upon the earth. And therefore it is not said, that God made the Sun, Moone, and Starres in the firmament, or set them to have their place and being in it; but gave them *to bee lights in it*, that is, set them above to shine through it, and, by multiplying their beames in this firmament the aire, to give light to the earth, *Verse 15.*

4. Fourthly, the fowles which flie in the open face of the aire, are said *to flie in the firmament*, which God called heaven, *Verse 20.*

5. Fifthly, the highest heaven was created in the beginning in the first moment of time together with the Angels. And the starry heaven is the *light created in the first day*; therefore this heaven here called firmament is the airie region or lowest heaven.

6. Sixthly, in all places of Scripture wherein wee finde this word רָקִיעַ, which is here translated firmament, wee may very well and with good reason understand by firmament, the large extended region of the aire; and it cannot be proved by any one place that the word signifies any other then the airie heaven enlightened with the beames of the Sun and the starry heavens.

7. Seventhly, they who here by firmament do understand the starry heavens, are forced by the words of the text (which say, that the firmament is in the midst of the waters, and divides the waters above from the waters below) to imagine that there are waters above the starry heavens, there placed to mitigate the heat of the Sun, and the Starres, and that these waters drowned the old World; which is a ridiculous conceipt, grounded on palpable mistaking of divers Scriptures, and contrary to all reason. For the places of Scripture which speake of waters above the heavens, intend no other waters but such as are in the clouds in the middle region of the aire, and above the lowest region of the firmament or airy heaven. First, the Hebrew phrase (מַעַל שָׁמַיִם and מַעַל לָרָקִיעַ) that is, *above the firmament, or above the heavens*; signifies no more but waters that

that are above, heavenward. Secondly, the Scriptures doe plainly expound this phrase, and in many places shew, that by waters above the heavens, they doe not meane either the multitude of heavenly Angels, as *Origen* dreamed; or any CrySTALL orbe or naturall waters above the itarry heavens, as *Basil*, *Ambrose*, *Beda*, and others imagined; or the matter of spirituall and supercelestiall substances different from the matter of earthly creatures, as *Anstien* thought; but that these waters above, are the waters in the clouds above in the middle region of the aire, even raine, and haile, and snow, and such waters as flow from thence in great abundance when it pleaseth God to open the bottles, windowes, fountaines, and floodgates of heaven, that is, the clouds; for the clouds are called *the bottles of heaven*, *Iob* 38. 37. and the *fountaines of the deep*, *Prov.* 8. 28. and the *watery rooffe of Gods chambers*, *Psalme* 104. 3. and God is said to bind up his waters in the thick clouds, and the cloud is not rent under them, *Iob* 26. 8. and when God openeth the clouds and sends downe raine to water the earth, & to give to it the blessing of fruitfulnessse, hee is said to open the windowes and floodgates of heaven, *Gen.* 7. 11. and *Mal.* 3. 10. And the lowest region of the aire, in which the dew is engendered of vapours and mists dissolved into small drops, is called *heaven*; and the dew from thence distilling is called the *Dew of heaven*, *Gen.* 27. 28. *Psalme* 133. 3. and *Zach.* 12. 8.

So then wee see that the firmament here called heaven, is the wide and broad spread aire reaching from earth to the starry heaven, and compassing the globe of Sea and land round about; and by the waters above the firmament, the waters in the clouds are meant, which are above the lowest region of the airy heaven or firmament. And thus much for the opening of the first thing in my text, to wit, the thing created.

The second thing is the creation of this firmament, and the manner of it. It is said, God made the firmament, that is, framed it, as hee had done the light the starry heavens, out of the rude matter before named, which was without forme and void, *Verse* 2. and this hee did by the same power and after the same manner, as he did the light, saying, *Let there be a Firmament*, that is, by his eternall Word the Son, by whom he doth exercise all his

power, and performe all his works according to his eternall Counsell, and by whom hee sheweth outwardly his eternall purpose and will, as a man by his word doth openly professe and declare his mind and purpose. And thus wee see the Son^l still worketh with the Father and the Spirit in the creation of every thing in the World, and without him nothing is made and created.

The third thing is a maine use for which this firmament was made to serve; namely to divide the waters from the waters, that is, the waters which are below in the Sea, and Rivers, and are mingled with the earth, from the waters which are above in the clouds; for wee finde by experience, that there is no other thing, which divides between those waters, but onely the lowest heaven, the aire firmament. There is also another use hereafter mentioned, *Verse 20.* that is to convey the light from the Sun, Moone, and Starry heavens to the earth.

The fourth thing is the name by which God called the firmament, that is, רָקִיעַ heaven. Indeed, according to the common etymologic and notation approved of all the learned, this name most properly expresseth the nature of the aire,* the place of waters and waterish clouds; and the starry and highest heavens are so called by reason that they appeare to us, in our sight, to be one, and the same common body; or else by a metaphore, because there is a great similitude between them and the aire, in respect of their purity and brightnesse; or (as I have formerly noted) this word רָקִיעַ, when it is the proper name of the highest heaven, may have another derivation of רָקַע, which signifieth *there* doubled, or made in the forme of the duall number; and so it is as much as if one should say *there, there*, that is, *there* is the place of all places, *there* is the best being in the heaven of heavens; and here wee may observe, what manifold and wonderfull wisdom there is in the names which God hath given to creatures which hee himselfe named.

How a day
without
the Sun,

The fifth and last thing to be considered in this text, which is a point of greatest difficultie, is, How by the framing and continuance of this worke, there came in an evening and a morning, which are the second day. The Sun was not yet created to shine and to give clear day light, such as wee now have,

have, and therefore how could there bee a day or a morning? And the light, that is, the bright frame of the firie heavens being extended over all the inferiour masse of the inferiour elements, not yet formed, how could there bee an evening or night, and so a whole civill day, as the text here speakes? All that the learned have devised and written for the removing of these doubts, is this: Some hold, that the light which God created subsisting without a subject, did, for the space of 12. houres, shine and send forth beames, and make the morning; and againe, for the space of 12. houres, was contracted and withdrew it selfe, and so made the night or evening. This is the opinion of *Basil*, and *Damasceus*. Others think that light created the first day, being a bright cloud which moved about as the Sun doth, did shine like fire one while, and so made the day; and was like a thick cloud of darknesse for another while, and so made the night; as the pillar of cloud which lead Israel; so *Beda* holds. Others thinke it was the light of the Sun created imperfect at the first, and moving about with the heavens, did make a difference between day and night equally. But certainly the light which God created being *good*, that is, a perfect creature in his kind, and so approved of God, as the words of the text shew; cannot with any reason bee held to bee any imperfect thing, which afterwards was altered, or any such mutable and corruptible light as was kindled and quenched; for God, seeing, and approving it for good, would not so quickly alter it.

Wherefore I take the evening or night time of the second day, to bee the time wherein God by his word and power was separating the aire and purging it, by causing the thick waterish and earthy part to descend and settle downewards towards the center. For all that time, the vast and spacious wide region of the aire, being not purified, remained dark and duskyish, because the light of the firie heaven did not shine thorough it, and that was the evening or night of the second day: but the aire being made pure & perfect, and settled in his naturall place, received the light of the heavens into it for the space of 12. houres, before God began to create the other elements, which were the first works of the third day. And this was a day of light cleare

enough for the creatures then made, though not so light as when the Sun was made; and this evening and morning made *the second day*, as the text saith. And thus we see the true sense and meaning of the text, and what is the second day and the work thereof: from whence wee may observe some points of Doctrine.

Doctr. 1.
All created wisely
& orderly.

First wee hence learne, that God proceeds most wisely and orderly in the creation of the World, declaring manifestly that hee doth nothing in vaine, nor makes any thing before it is usefull and necessarily for the communicating of his goodnesse to his creatures; but doth all for the benefit of others, and addes nothing to himselfe, neither hath need to receive glory from any creature. If God had made the Sun and Starres before hee made the aire or the earth, men might have imagined that hee had made the Sun and lights of heaven not for the use of men and other earthly creatures; but either because hee had need of them in the heavens to adde glory to himselfe; or else to remaine for a time without use and in vaine. But in that hee made not the glorious lights at the first before the aire, through which they might shine and give light to the earth, Hereby hee sheweth that hee created, all things wisely and orderly; the most needfull things in the first place; and nothing before there was use of it; nothing which remained unprofitable for one houre; and that in creating the World, hee neither sought nor needed any addition of glory to himselfe; but made the glorious Sun and lights for to shew and to impart his glory to men, and his goodnesse to other creatures.

Vse.

Let us all see Gods wisdome and goodnesse, and labour to imitate him in them; and as he doth all for our use, not his owne profit, so let us not seek any thing in the World for our owne vaine ends: but make the setting forth of his glory, the end of all our labours; and strive to doe his will and pleasure, not our owne; nor the will and cominadement of any man, when wee perceive it to bee contrary and not according to the will and word of God.

Doctr. 2.

Secondly, in that the light of the second day which shined onely in the aire, and through it to the earth and deep, was not a cleare but obscure light in comparison of the first day, and
the

the dayes after the Sun, Moone, and Starres were made, not much brighter then the night of the three last dayes; Hereby God did foreshew, that the aire and this lowest World is the place of Satans Kingdome, wherein hee doth rage and tyrannize with great power after his fall, untill hee be cast into Hell at the last day; which also other Scriptures shew, as *Eph. 22.* where *Satan* is called *the Prince of the aire*, and *Revel. 16. 17.* the Kingdome of *Satan* is called the aire, and *Ioh. 14. 30.* our Saviour calls him *the Prince of this World.*

Wherefore let us not place our felicity here in the things of this World, nor hope for peace and rest in this lowest airy heaven where *Satan* ruleth and rageth. Hee who preacheth for things here, hee speakes into the aire, *1 Cor. 14. 9.* Hee who wrastleth for a prize here, hee beateth the aire, and strives for uncertainties, *1 Cor. 9. 26.* Let us looke up higher to the Heaven of heavens, to the Country and City, which is above, and where Christ is, there let our heart bee, *Vers 9.*

Vse.

CHAP. VIII.

The third dayes worke. Of Water and Earth, distinct elements. Of the names of Earth and Sea. Of Herbes, Plants, and Trees. All earthly things, nothing to God. Wee are Pilgrimes on earth: Vses. God ruleth the most tumultuous creatures: Vse.

AND God said, Let the waters under the Heaven bee gathered Verse 9. together unto one place, and let the drie land appeare; and it was so, Verse 10. And God called the drie land Earth, and the gathering together of the Waters called hee Seas, and God saw that it was good, Verse 11. And God said, Let the Earth bring forth grasse, berbe yeelding seed; and the fruit tree yeelding fruit after his kind, whose seed is in it selfe upon the Earth; and it was so, Verse 12. And the Earth brought forth grasse, and herbe yeelding seed after his kind, and the tree yeelding fruit, whose seed was in it selfe after his kind; and God saw that it was good, Verse 13. And the evening and the morning, were the third day.

The third dayes worke, is the creation of the Earth and the Seas, and the separating of them one from another in place, and the calling of them by their names; also the creation of the Herbes, Plants, and Trees out of the Earth, all which made up a third dayes worke.

In the 9. verse, wee have the creation of the two grossest and lowest elements, the Water and the Earth, laid downe very briefly, and withall the separation of the Water from the Earth into one place, and the appearance of the earth above the waters.

The first words, (*And God said,*) shew, that God by his eternall Word the Son, created these inferiour elements, and all thing in them; and still the Son works with the Father in all the works of creation.

These next words, (*Let the waters under the heaven bee gathered together unto one place, and let the drie land appeare*) seeme not to speake at all of the creation of the waters or of the earth; but onely of the separation of the waters into one place, and causing the dry land to appeare by it selfe. Some Expositors gather from these words, that the earth, and the waters were created before, and that the earth being made perfectly round in the lowest place, and framed of the heaviest and grossest part of the rude matter, which settled about the center, was all covered with the waters which were made of the purer part of that rude masse, which remained after the creation of the spacious firmament the aircie heaven, and the naturall place of the waters was above the earth, betweene it and the aire. I easily beleeve and acknowledge, that the earth, being made of the heaviest part of the rude matter, doth occupie and possesse the lowest place about the middle center of the round World; and that the naturall place of the water which is a purer and lighter element, in which place God first created it, and gave it being, is the place next above the earth compassing it round on every side; and if the element of water were in quantity more then the hollow places of the earth could containe, it would overflow all the upper face of the earth: or if God should bring the earth into a perfect round globe without risings up of hills, or hollow valleyes, the waters of the Sea would stand in the
upper

upper place next above it, between the aire and the earth. For wee see and find by daily experience, that as heavier elements do descend downwards when they are in lighter elements, and doe by naturall motion tend to the lower place; as for example drops of raine-water, being ingendered in the aire, descend downward, and the earth and every part of it, whether a stone, or lump of clay or clod of earth, will sinke downe & move towards the bottom in a lake of standing water, and in a vessell full of water. So also the lighter and thinner elements doe naturally ascend above the heavier, and seeke the higher place, and cannot but by violence bee kept under them, or in the same place with them; for wee see, that sparks and flames of fire being in the aire, will continually ascend upward till they come to the place above it; and if aire be closed up in a bladder, and by some weight held downe in the bottom of a pond or some great vessell of water; if it bee let loose by opening or bursting the bladder, it will presently flie up and make speedy way in bubbles to the top of the waters; and if waters bee either ingendered in the earth under the ground, or, by secret conveyances, bee driven from the Sea into the earth, it will continually spring up till it cometh to the top of the earth; and hence it is, that wee have so many springs of water rising out of the earth. But I cannot beleeeve, that the earth and the waters of the Sea were created distinct elements before the third day; because no words in this Historie of the creation, doe, before this day, mention any creation of water and earth as they are elements perfectly formed and distinct one from another. Indeed the rude masse, which was without forme and void, is called *Earth*, and the *Deep*, and the *Waters*, not because it had the forme of these, or was any one of them; but was onely the matter, of which they were made; and because it was like earth, for the grossnesse of it; and like water or a deep quagge or muddy lake, for the instability of it. And although it is said, before that God made the aire heaven, to divide between the waters above in the clouds, and the waters below under the aire in the Sea and the Rivers; yet it doth not follow that these waters were created before, or that then immediately it did divide betweene them; but that it was made to divide between them afterwards when they were created. Yea

itis plaine, that therewas no raine in the aire, nor clouds, nor mists, nor vapours ascending up from the earth, till after the earth was furnished with herbes, plants, and trees, *Chap. 2. Verse 5, 6.*

Of Water
and Earth,
distinct e-
lements.

Wherefore (omitting to mention divers needlesse questions, and unprofitable opinions raised and held by former writers and expositors of this text) I will in brieft shew what I conceive, and what I gather out of these words.

1.

First, I conceive that these words, *And God said, Let waters from under heaven bee gathered together,* (for so they run in the originall) doe implice two things: First, that God by his creating word brought the waters and the earth into being, and made them perfect and distinct elements one from another; and the water being the lighter did at the first stand above the earth, and compasse it round, & that is the naturall place of it.

2.

Secondly, that God immediatly after, when the waters had covered the earth almost for the space of a night, and had kept it in darknesse from the sight and light of heaven, then I say, God did bring the earth into that forme and shape which it now hath: in the round globe of it he made hollow valleyes, deeper in one place then another; and hee raised up the hills and mountains so much in height above as those valleyes are deep and hollow below; and the earth being a firme and drie element and standing fast in this fashion; and the waters being of a liquid and flowing substance, and more heavy then the aire, did (for the avoiding of vacuity, which nature abhorreth, and to fill up those hollow places, which otherwise would have remained empty, unlesse the aire could have descended through the water) descend downe from the hills, and through the valleyes of the earth, untill they came into and filled the great hollow valleyes, where the waters of the Sea remaine, and which is the place of the Sea to this day; and so there is as much water in the Sea, as there is drie land appearing above the waters; and the depth of the Sea is equall to the rising of the Earth, and the mountaines above the banks of it, as some learned men have observed. And for prooffe hereof wee have the plaine word of God. The word *קָיַם*, used in the originall text, signifies *gathering together into one hollow place*, and *Psalme 104. 5, 6, 7, 8.* David speaking of the first foundation of the earth, saith, that God covered it with
the

the deep as with a garment, and the waters stood above the hills: at his rebuke they fled, at his thundering voice they hasted away: the hills did rise up to their height, and the waters went downe the vallies, unto the place which God founded for them; and there hee set them a bound which they cannot passe, nor returne to cover the Earth. And the earth was first under the water; and after by Gods making of the great hollow vallies, and raising up the earth and drie land, caused it to stand out of the water, and so to appeare above the water as if it did stand in the water, and were founded upon the Sea, and established upon the foulds, the words of Saint Peter shew, 2 Pet. 3. 5. compared with this text, and the words of David, Psalme 24. 2. Thus much for the opening of the first words, wherein the creation and situation of the earth and the waters are laid downe in the 9. Verse.

The next thing is the naming of the waters and the drie land. It is said, that God called the drie land *Earth*, and the gathering together of the waters called be the Seas, and God saw that it was good, Verse 10. The names, which God gave to the things here created, are full of wisdom; the drie land now appearing firme above the waters God called *אֶרֶץ*, *Eretz*, of which our English name *Earth* is derived, and hath the sound of it. In the Hebrew, the word may bee derived of the verb *אָרַץ*, which signifieth *running speedily*, or running a race; and *אֵין*, which is a negative particle & signifieth *not*; for the earth is made to stand firme and neither to move from the naturall place of it, nor to run about in the place. The common opinion of the best learned is, that God called the earth *אֶרֶץ*, of *אֵין*, which signifieth *where*, being an adverb of place; and *אָרַץ*, which signifieth *running*, because the heaven and the aire move and run round about it; and because it stands firme and is a sure footing for men and other creatures to run upon, and neither sinke, as in waters; nor fall and stick fast, as in waterish bogges, myres, and quicksands; to which I may adde another and more divine reason, to wit, because God made the earth and drie land, that man and other creatures, which are made for mans use might live and move upon it, and that it might bee the place wherein man should run his race towards heaven and happinesse; in which hee would not have us to settle our rest, as if wee were to live here for ever, but

- to run towards the better Countrie, which is above.
- And of the Sea. The gathering together of the waters, God called יַמִּים, *the Seas*. First this name is of the plurall number; because, though there is but one maine ocean *Sea*, through which men may saile to all parts of the *Earth*; yet there are many inlets, creeks, corners, gulfes, and breakings in, between severall Countries of the earth; as the mediterranean *Sea*, the red *Sea*, the Persian *Gulfe*, the *Gulfe* of Venice, the black *Sea*, the south *Sea*, and divers others. Secondly, this word is derived either of יָמָה, which signifies to rage and to make a noise and tumult, or of הִמָּסָה, which signifies to shake, and to cast downe and lay prostrate all things before it. And indeed wee finde by experience, that the waters of the *Sea*, being gathared together, and detained in the hollow place of the earth, doe, partly by a naturall disposition and inclination to ascend to their naturall place above the earth, and partly by windes and tempests lying violently upon them, rage, roare, swell, and make the mountaines as it were to shake with their rage and noyse. And when they breake through their bankes into the drieland (as sometimes it happens) they beare downe all before them; as the flood in *Noah's* dayes did over-run, and destroyed the earth, when God brake up the fountaines of the great deep.

But howsoever the earth is made to bee a place of running, and of toile, and travell, and the gathering together of the waters into the *Seas* makes a great noyse and tumult, and rageth terribly: yet God saw that this his worke was *good*; and that both the *Earth* and the *Sea* should bee of great use and profit to man both for necessities of life; and also for magnifying of Gods dreadfull power, wisdome and goodnesse in mans eyes, and therefore *Moses* here saith, God saw that it was *good*.

Of herbes, plants, and trees. Another maine thing followeth in this third dayes worke, that is, the creation of grasse, herbes, plants, and trees: Where note onely these two things: First, what were these things created. Secondly, how they were created and brought into being.

The first is grasse, or greene herbe, עֵשֶׂב, which is, that which of it selfe springs up without setting, or sowing. The second עֵשֶׂב, herbe, bearing seed, that is, all herbes which are set

set or sowne, and increase by mans industry. The third *xy*, that is, trees and plants, which are of a woodie substance, which beare fruit and have their seed, which turns to fruit in themselves; they are not multiplied onely by sowing of seed, but live all the year, and many yeares without sowing, and multiply by rootes, slips, grasse, and the like. These were the things, which God is here said, by his creating Word and power, to bring out of the earth, every one perfect in their kind.

Secondly, for the manner of creating them; they were not created immediatly of nothing, nor of any other element besides the earth, and then put into the earth there to grow: But God by his powerfull Word, without any help of mans tillage, Raine, or Sun, did make them immediatly out of the earth, and every one perfect in their kind; grasse and herbes with flowers and seeds; and trees with large bodies, branches, leaves, and fruits, growing up suddenly, as it were in a moment, by Gods Word and power. And thus much I gather not onely from the words of the text, which run thus, God said; *Let the Earth bring forth grasse, herbes, and trees:* but also from the words, *Chap. 2. 5, 6.* where it is said, that God formed *every plant when yet it was not in the Earth; and every herb, when as yet it grew not up;* that is, before they had any seed, or roote hidden or sowne in the earth from whence they might spring and grow up; and also without help of raine or dew, or any culture or tillage.

Now all these things being thus formed by the word of God, were approved by God for good and perfect in their kind. And so the evening, that is, the time of darknesse over the earth (while the waters covered it, and before the drie land appeared above the waters, which was about twelve houres, a nights space) and the morning (that is, the time of light after the drie land appeared, and the light of the firie heavens shined upon it through the aire, which as yet was most pure and cleare without clouds, mists or vapours, which time of light was other twelve houres) made up a third day.

Thus we see, that in the three first daies before the creation of the Sun, Moon, and Starres, the night was a time of darknes, and the day a time of light in all that part of the World where night and

and day are said to have been, and in respect of which part of the World they are called evening, and morning; as for example, After that the light, the fire heavens were created, and made out of the rude masse, full of darknesse, there was no more night or darknesse but all light in the heavens ever since (for they are a day and light to themselves) and that which is night and day, with us, is all alike with them, even cleare day light. So likewise after the creation of the light, all was darknesse in the rest of the rude masse which was not yet formed; and the time that it lay in darknesse before the airy heaven was perfectly purified and made, is called the evening or night: but after that the firmament, that is, the spacious element of the aire, was created and brought into perfect being and puritie, it received into it the light of the fire heavens which shined through it, and the time of that shining into the aire is called the morning or day light; and this day light shines still in the highest region of the aire, above the ascent of the clouds; and there is no more night of darknesse in that region, but as cleare light as that of the second and third day; onely in the rest of the rude masse there did remaine darknesse, untill God created out of it at once the two lowest elements, the waters and the earth; and the time while the waters covered the earth; and kept the light of heaven from it, is called the evening or night of the third day; but when the drie land, and the hills and mountaines of the earth were raised up above the waters, and the great vast hollow valley, which is the place of the Sea and receptacle of the waters, was made in it, then the light of the heavens did shine through the aire unto the upper face of the earth and of the waters, and so continued untill the herbes, plants, and trees were made: no clouds, or mists, or vapours made the lower region of the aire darke; and this was the time of morning or day light on earth the third day. Thus much for the opening of the third dayes work of creation, and how the times of light and darknesse, that is the evening and morning, did make up the third day.

From this dayes work, and from the things created, and the manner of creation, divers things may bee observed for our instruction.

Distr. 1. First, wee see that the two lowest elements, Earth and Sea, though

though they appeare to bee great and huge vast things, yet to God, working by his eternall Word, the making and separating of them was but a peece of a dayes work, and all the grasse, herbes, plants, and trees, which are innumerable and full of all admirable variety, they were but another peece of a dayes worke; they were not onely made and brought into being, but also to their perfect growth, full of flowers, seed and fruite in a little time, as it were in a moment: Hence we may learne, that all this World here below, wherein the sonnes of men live together, with all creatures which seve for their use; it is as nothing in the hand of God, and of small moment. All the herbes, plants, and trees, which *Solomon* with all his wisdome could scarcely come to know, were with the Earth, Sea, and all Waters, made perfect in one day. This is that which the Lord proclaimes by the Prophet, *Isa. 40. 15, 17.* where it is said, that *all nations are as a drop of a bucket, and are counted as the small dust of the balance before him; All nations are before him as nothing, and they are counted to him lesse then nothing and vanity.*

All earthly things nothing to God.

Which Doctrine serves to admonish us to despise all earthly riches and possessions in comparison of God, who is the portion of the godly and faithfull; also it serves to confound and put to shame all proud carnall worldlings, who glory and boast in a little nothing; and to make glad, and fill with joy Gods people, who have a true right and interest in God by their spirituall union and communion, which they have with Christ by one Spirit, even the holy Ghost, dwelling in him as the head, and in them as members of the same mysticall body.

Vse.

Secondly, from the name of the earth, we learne, that this World is a race and pilgrimage, and a place of travell, and warfare, and here is not the rest of man, neither is here his abiding place. This the Scriptures proclaime every where. *Jacob* the Father of Israel, who had the land of Canaan promised to him and his seed for an inheritance for ever; hee counted his life as a pilgrimage on earth, and saith in his old age, *Few and evill have my dayes been, Gen. 47. 9.* And *David* saith, *Psalme 119. 19.* I am a stranger upon earth, and *Psalme 39. 12.* I am a stranger and sojourner with thee, as all my Fathers were. *Iob* calls mans life a few dayes and full of trouble, which fleeth as a shadow, and

Doctr. 2.
Wee strangers here, & in a pilgrimage.

con-

continueth not, *Iob* 14. 1, 2. Saint *Paul* calls it a restlesse race, like that of men who runne for a prize, *1 Cor.* 9. 24. 26. and *Heb.* 12. 1. Wee are here like *Noah's* dove, which being sent out of the Arke found no rest for the soale of her foote till shee returned thither againe. Here wee have *no continuing Citie*, *Heb.* 13. 14. *neither is here our rest*, *Mich.* 2. 10. till our Soules returne to God who gave them wee shall alwayes be in a pilgrimage and never find quiet rest.

Vse 1. This Doctrine is of good use to keep and restraints us from dreaming of settled rest here on earth, and from seeking to build our nests sure in the tops of earthly rocks for many generations, and to stirre us up to put on resolution and courage to labour, and travell, and strive, and run as men doe in a race, and for masteries, while wee live on earth: For our life is short and fleeth away as a shadow, and the art and divine skill of gaining heaven, and getting the Crowne of glory, doth require much studie, sweating, toile, and industrie; and wee cannot attaine to it, but by hearing, reading, studying, and meditating in Gods Word day and night.

Vse 2. Secondly, it discovers worldlings to bee dreaming and doating fooles, who put trust and confidence in things of this World, and build great houses, purchase lands, and large revenues, and think that their houses shall continue for ever: The Prophet justly compareth such men to a *dreamer*, who being hungrie doth dreame that hee eateth, but when hee awaketh his soule is empty; & in his thirst he dreameth that he is drinking, but when he awaketh hee is faint, and his soule hath appetite, *Isa.* 29. 8. This is the case of foolish and brutish worldlings, who see how the forme and fashion of the World passeth away, and yet seeing will not see; but still dreame of settled rest and dwelling on earth.

Doctr. 3. Thirdly, though the Seas are such as the name signifieth which God ruleth over them, that is, troubelous and tumultuous, and doe dreadfully rage and roar; yet seeing, God is above them as their Lord and Creatour, and when hee made them such saw that they were good and usefull and profitable for man, this teacheth, that God ruleth over the most tumultuous creatures of the World, and maketh the most outrageous roarers work for the good

good of his people. First, hee makes them serve to shew the power, dread and terrour of him their creatour, that all may feare and stand in awe of him : for if the creatures be so dreadfull and terrible , much more God the Creatour, who gave them their being. And as God makes them worke feare, so also admiration in men; so *David* sheweth, *Psalme 46.* and *Psalme 107. 24.* Secondly, hee makes them worke for the good of his people, and for the safety of his Church; by destroying and devouring their wicked enemies, persecutors, and oppressors; as wee see in the red Sea drowning *Pharaoh* and his host ; and as wee have seene in the year 88. when the Sea, wind and stormes scattered and devoured the Armado of our bloody enemies, who came enraged with furie, and furnished with all weapons of cruelty, and instruments of death, to destroy our Land and the Church of God in it.

1.

2.

Vse.

The consideration whereof serves to make us cast our selves upon God in all times of trouble, and to comfort our selves in him, knowing that as hee is the Lord mighty above all, and a terrour to the most terrible, and hath in his hand power to save us from all troubles : so hee is gracious and willing to save us; And though hee sometimes suffers the swelling waves to rise, and the tempestuous stormes and Seas to threaten, and put us in feare and danger, yet it is not in wrath but in wisdom, because for the present hee sees them to be good for us.

CHAP. IX.

The fourth dayes worke. Of the lights, substantiall bodies: The place of them: Their Vse; For signes, seasons, dayes, and yeares. Of the Sun, Moone, and Starres. No instruments used in the creation. Note the great wisdom of God in the order of creation. This World not made to bee the place of our immutable perfection. Vses of each of these.

ANd God said, Let there bee Lights in the firmament of the heaven, to divide the day from the night: and let them bee for signes,

Verse 14.

signes, and for seasons, and for dayes, and for yeares. 15. And let them bee for lights in the firmament of heaven, to give light upon the Earth; and it was so. 16. And God made two great lights, the greater light to rule the day, and the lesse light to rule the night; he made also the Starres. 17. And God set them in the firmament of heaven, to give light upon the Earth. 18. And to rule over the day and the night, and to divide the light from the darknesse; and God saw that it was good. 19. And the evening and the morning were the fourth day.

These words containe a briefe Historie of the fourth dayes worke in the creation: in which wee may observe; First, Gods powerfull commanding the worke to bee done by his eternall Word, in the 14. and 15. Verses. Secondly, his bringing of the worke to passe by that eternall Word, in the 16, 17, 18. Verses. Thirdly, Gods approbation of the worke, and so perfecting that day.

First, wee see God still proceeds in the worke of creation by his powerfull Word, and saith, *Let there be Lights*. The things which hee commands to bee done are two.

First, that there shall bee lights in the firmament of heaven, that is, the *Sun, Moone, and Starres*, which are the lights created out of the first element, even that light which was made the first day, that is, the body of the visibie fire heavens.

The second, that they shall bee for speciall use: 1. *To divide the day from the night*. 2. *To bee for signes, seasons, dayes, and yeares*. 3. *To bee for lights in the firmament of heaven to give light upon the Earth*.

Of these lights, that they are substantial bodies.

That these lights are not bare lights without a subject, but bright shining substantiall bodies, which have light in themselves, and send forth beames of light into other pure elements and cleare transparent bodies, no man can deny; for the Hebrew word here in my text is, *מאורות*, which signifies *lamps, torches*, or other things which shine forth and give light; and the words following, *Verse 16*. shew plainly, that these lights are the *Sun, Moone, and Starres*, which rule the day and the night by the light which they give to the earth.

Quest.

The greatest doubt here is about the place where God commanded them to bee, to wit, the firmament of heaven. For if
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wee take the word *firmament* of heaven for the spacious region of the aire, as wee have expounded it before, *Verse 6, 7, 8.* then men will conceive that the Sun, Moone, and Starres, have their place in the airy region, and not in the fire region of the visible heavens; which is a thing contrary to reason and experience, and to the common judgement of all the learned, and to the holy Scriptures.

For clearing of this doubt wee have two answers ready at hand, either of which may satisfie. The first, that as the word *שמים*, *heaven*, signifies not onely the airy region, wherein the fowles doe flie, *Verse 20.* and above which there are waters in the clouds, as appeares *Verse 7.* but also the highest heaven, *Verse 1.* and the fire heavens, which are called the *starry heaven*, *Gen. 15. 5.* and the *garnished heaven*, *Iob 26. 13.* and which are the heavens next unto the highest, and in comparison of which the highest is called *the heaven of heavens*, *1 Kings 8. 27.* and the *third heaven*, *2 Cor. 12. 2.* So also the Hebrew word *רָקִיעַ*, which is here translated *firmament*, and signifies a *broad/spreading*, or a thing which is broad spread and stretched out farre and wide may very well here in this place bee used to signifie the fire region of the starry heaven, spread abroad farre more large and wide, then the airy region, and then this is the meaning, that God commanded lights to bee, and made lights, and set them in the fire region or firmament which is above the airy firmament; in which sense the word *firmament* is used, *Psalm 19. 1.* and *Dan. 12. 3.*

Secondly, if any should not bee satisfied with this first answer, which is cleare and sufficient, but should still hold, that the word *firmament* is here used to signifie the *airy heaven*, as in the 7. and 20. *Verses*: Then this may serve for a second answer, that God commanded *lights* to be, that is, the Sun, Moone, and Starres, to have a being, and created them out of the *fire heavens*, in which they have their place of being: but hee gave them bright light for this end and purpose, that they might shine through the region of the aire, and might multiplie their beames in it, and so bee therein for lights to the earth. The words of the text in the originall doe not expressly affirme, that God made them of the matter of the airy region the firmament, or that hee

there placed them: but onely that he *gave them to be lights*, and to shine through the aire upon the earth: & though the bodie & substance of Sun, Moone, and Stars be set and placed in the starry heaven or firmament; yet they are lights in the airy firmament, and through it give light to the earth. And this I prove by a demonstration gathered from the text it selfe: For where the Sun, and Moone, and Starres, are given to *divide betweene day and night*, and to bee for *seasons, dayes and yeares*, and to *rule over the day and over the night*; there God gave them to bee for lights. This is most certaine and manifest; for the Sun doth no other way *rule the day*; nor the Moone the night, but onely by their light & by appearing one while & not another in the severall hemispheres of heaven to the earth below: Now they *divide* the day from the night, and make difference of *seasons, dayes and yeares* onely in the lowest heavens and in the earth: for above, in the starry heaven, the Sun, Moone, and Starres doe shine all alike continually: there is one perpetuall day of light and no night or darkenesse from the beginning to the end of the World: It is the suns *appearing* to one side of the earth for a time, once in 24. houres, which makes the day; and the *absence* and not appearing of it for the rest of the 24. houres to that side of the earth, which makes the night there; and both day and night make a *civill day*, and seven such dayes a *Week*, and four weekes a *Moneth*, and 12. moneths a *Year*, and the seasons of Summer, Winter, Spring, and Autumne, have place onely on earth, and in the lowest aerie heaven, not in the starry heaven. Therefore God *gave* them; and *set* them to be lights, that is, to give light in the aire and to the earth.

And thus the doubt is fully cleared; and the first thing opened, to wit, Gods *commanding lights to bee in the firmament of heaven*.

The use of
them.

The second thing commanded is the *use* of those Lights.

The first use is, to *divide the day from the night*, that is, the time of light from the time of darknesse. For clearing of which point wee are to consider, First, what is here properly meant by *day* and *night*, and how the lights *divide* them one from another. Secondly, how there could be a division betweene *day* and *night*, *before these Lights*, the Sun, Moone, and Starres were made. First by

by *day* we are here to understand not the space of the Sun, Moone, and Starres, compassing the earth, which is the space of 24. houres; for that day consists of an evening and a morning, and comprehends in it one night; and some call it a *naturall*, and some a *civill*, and some an *astronomicall* day: but here by *day* wee are to understand the time while the Sun, the greatest light, shines and gives light upon the face of the earth: And by *night* the time while the Moone and Starres doe onely appeare and givethir dimme light upon the earth, which some call an *artificiall* and *civill* day and *night*, but others doe more properly call it a *naturall* day, and a *naturall* night. The day in this sense hath no night in it, and the night in this sense is no part of the day; but these two, being the one the time of darknesse or dimme light, & the other the time of cleare light, are so opposite, that they cannot both bee at once in one and the same part of the World. Now as the visible World consists of divers maine parts or elements; and the motions of the Sun, Moone, and Starres are most variable among themselves; so the day and night taken in this proper sense are most variable.

First, the *day*, as it is a time of light, doth in respect of some parts of the World comprehend in it the whole time from the first creation of the Sun and of the starry heavens, the making of which brought in the first morning or day-light; as for example, Ever since the firie heavens were made and created a bright shining substance, they have retained their light continually, and so there hath beene a continuall day in them, and no night nor darknesse; although the light of them, by reason of the vast distance, doth not make day here on earth. Also ever since the Sun was created, it shineth most cleare in the firie or starry heaven from East to West, and from the North to the South-Pole; when the Sun sets in the West from our sight, it shineth bright in the face of the full Moone, which is then rising in the East part of heaven, or else the Moone would bee darke and enclipsed: All the shadow which the earth makes in the heavens, by coming betweene the Sun and that part of the heaven which is most opposite, is very little, neare about the compass of the body of the Moone, as in every great eclypse of the Moone may easily bee scene and discerned. Likewise that light which

was the day light of the second day, continueth still in the superiour region of the aire, and in the lowest regions also when there are no clouds, milts, or vapours: And the light of the Sun also appeares continually in the most part of the highest regions of the aire, even under our *Hemisphere*, and in our *Horizon*, when the Sun is furthest from our sight. And as there is alwayes day light in the middle heavens, so there is alwayes night and darknesse in the midst of the earth, and through all the body of it from the upper face to the center, which is the very middle and heart of it.

Secondly, in those places of the World which are directly under the North and South *poles*, the day, that is, the time of the Suns being in their sight, is just halfe a year; and the night also, that is, the time of the Suns abience from their sight, is another halfe year.

Thirdly, under the *equinoctiall* line, which cuts the heavens equally in the middle betweene the North and South poles, the day and night are alwayes equall each one 12. houres, because the Sun, and Moone, and Starres doe appeare so long, and are hid just so long againe. And thus dayes and nights varie according to the severall parts of the World, and divers climats of the earth. And ever since that God did make the lights in heaven, the Sun, Moone, and Starres; they have made the division betweene the darknesse which wee call *night*, and the light which wee call *day*, as God here appointed. For the time while the Sun shines and rules, by giving greatest light in any part of the World, that is called the day light; and the time while the Sun is out of sight, and the Moone and Starres onely shine and rule, that is called the night, because it is a time of dimme light, which is darknesse in comparison of the Sun light, as appeares in the words of the 16. *Verse*.

2.

The second thing, which comes to bee considered in the first use of these lights, is the division and distinction betweene day and night before this fourth dayes worke, when these lights were made for this use.

For clearing of this point, wee are to call to minde some things which I have opened before, and withall adde some few things more, which will make the truth manifest. First we

are

are to know and perswade our selves, that there is no difference or division between day and night, but onely in this *inferiour visible World*, which wee see with bodily eyes: For in the heavens, which is above the visible World, there is no darknesse, neither can bee at any time; but there is the *inheritance of the Saints in light*, and the light thereof is *spirituall* and to us *supernaturall*. And in Hell, wheresoever that is, there is nothing but *blacknesse of darknesse for ever*, 2 Pet. 2. 17. *Inde* 13. Secondly, the time of day-light, which is called the *morning*, and the time of night and of darknesse, which is called the *evening*, in the three first dayes did much differ from the evening and morning, that is, the time of darknesse and light, in the rest of the dayes after that the Sun, Moone, and Starres were made. For the *evening*, that is, the time of darknesse or night, in the first day was onely the time while all this inferiour World remained in that rude informed masse, without forme and void, which was all over-spread with *darknesse*, and had no light in it: And the *morning*, that is, the time of light and of day, was the time after that God formed the light, that is the fire or starry heavens; for they were in themselves full of light, and had cleare day in them without the Sun, before the light of them was united in the Sun, Moone, and Starres: I say from the forming of them, untill God began to create the spacious *airie firmament*, it was cleare day in so much of the visible World as was perfectly formed, that is, in the *fire heavens*, which are called *light*; and that was twelve houres at the least. But when God began to create out of the rude masse full of darknesse the lowest heavens, the aire, which is a spacious region, while the earthy and waterish parts were settling downward, and the aire was a purging and growing into purity; untill it became pure and cleare, there was a time of darknesse and dimnesse in it; which I conceive to bee the space of a night about twelve houres: And the time after that it was made pure and received into it the light of the heavens shining clearly in it, was the morning or time of day-light sufficient for so much of the World as was then created, which was twelve houres more, and made up the second day.

Then God began to create the *water*, and the *drie land*, and

while the earth was settling downward to the *center*, and the waters, being made of the thinner and lighter part of the masse which remained, did cover the *face of the earth* which was created round in the middle of them, this was the space of twelve houres, and it was a time of darknesse upon the earth which lay hid and covered with all the waters which are now in the Seas and Rivers, and this was the night of the third day upon earth. But after that God made the great and hollow vallies, which are now the receptacles of the waters, and made the hills and drie land stand up and appeare above the waters, being gathered into that hollow place; there was a time of day-light for the light of the heavens, which then had in them all that light which is now gathered and united in the bodies of the Sun, Moone, and Starres, did shine upon the face of the earth for the space of twelve houres; in which God made the grasse, and the herbes bearing seed, and the trees of all kinds bearing fruits; and this was the third day.

Now after this day ended, God created *clouds, and mists, and vapours*; which, ascending up into the middle region of the aire, did make a time of darknesse, and a night upon the face of the Earth and the Sea; and this was the evening or night of the fourth day. But when after twelve houres God had made the lights in the firmament, the Sun, Moone, and Starres, then came in the *morning*, that is, the time of light; in which the Sun shining bright upon the earth made the fourth day; and ever since that fourth day, the *division betweene the day and night* is by means of the Sun, Moone, and Starres. For all the while that the Sun appeares and shines upon the upper face of the earth, that is the day-time in that place; and while the Sun is absent, and the light thereof is not seen, and there is no light except of the Moone and the Starres, that is the time of darknesse and of the night.

This is the first use of these lights expressed in my text, even to divide betweene the day and betweene the night.

The second use for which God made these lights and appointed them, is to bee *for signes, and for seasons, and for dayes, and for yeares*.

First, they are for *signes* to men, both of things *supernaturall*,
that

that is, to shew the glory, the wisdom and the power of God and his admirable love to man, in making such great, and glorious shining lights for his use; and also they are signes of things *naturall*, as of faire, foule, and seasonable weather, and such like; for the *Pleiades* arising, are signes of *sweet showers*, which make the earth to spring, *Iob* 38. 31. The dogge-Starre arising, is a signe of scorching heat; the Moone also by her change, and full, and middle quarters, is a signe of high and low tydes, and flowings of the Sea; and the divers colours of it, shew divers changes of weather.

Secondly, they are for *seasons*. For the Suns declining to the *South line*, makes the shortest dayes to them who live Northward from the equinoctiall, and the Autumne and Winter season; but when it cometh back to the equinoctiall, it makes the spring season; and when it cometh to the northerne *Tropicke*, it brings in the hot Summer, and declining againe to the equinoctiall, it brings in Autumne and the harvest season.

Thirdly, they serve for *dayes and yeares*. For the motion of the Sun, Moone, and Starres, round about the heavens in 24. houres, maketh a day in the large sense, that is, a *civill* day; And the appearance and shining of the Sun upon the face of the earth, makes a day of light, that is, a *naturall* day; and the setting and absence of the Sun make the night.

The motion of the Moone in her proper course thorough the twelve signes of the *Zodiack*, from change to change, and from full to full, makes a *moneth* of foure weeks; And the proper motion of the Sun thorough the same *twelve signes*, makes a yeare of twelve distinct solary moneths; And the Moone by her foure quarters, makes four weeks every one of seven dayes: And the concurrence of the Sun, Moone, and Starres, returning to their severall places, make set times for *civill* and *Ecclesiasticall* use, as for feasts of Easter, Pentecost, and the like, which are appointed by God and his Church to be observed yearly for Gods honour and for remembrances of some great works of mercy performed by God and by Christ, for mans deliverance and salvation.

The last and maine use of all is, to *give light upon Earth*; for, by giving of light and shining in, and thorough the aire, they

cause heat, and moysture, and drienesse; and by their severall degrees, aspects, and reflexions of beames and light, they yeeld their influence and cherish and worke upon things below; they also make all things visible to men and other creatures, and by their light wee come to see and discerne all things here visible; without which sight and visibility, no man can performe the works for which God created and placed him on earth.

And to much for opening the first maine thing in my text, to wit, Gods *commanding lights to bee in the firmament of heaven* for the speciall uses here named, laid downe in the 14. and 15. Verses.

The second maine thing, is his bringing of the worke to passe by his powerfull Word, and making it to bee in all respects according to his countell, will and word. This is laid downe, first summarily, in the last clause of the 15. Verse, in these words, *and it was so*; that is, as God said and commanded, so it was done presently. Secondly, it is more largely described in the next words, Verse 16, 17, 18. *And God made two great lights, the greater to rule the day, the lesse to rule the night; hee made also the Starres. And God set them in the firmament to give light upon the Earth, and to divide light and darknesse.*

First, of whatsoever God said, *Let it be*, it was made, & for the same use as here we read: For as he said, *Let there be lights*, and let them be to divide the day from the night; so he *made lights*, and *gave* them in the firmament of heaven to *divide* day from night and to serve for the uses which hee appointed.

Secondly, it is here said, that God himselfe made those lights; no Angels, or others besides himselfe were commanded to make them, nor had any hand in creating them.

Thirdly, *the lights*, which were before generally mentioned, are here more specially and particularly rehearsed and expessed, and the severall offices of them all. Two of them are said to bee *great lights*, one *greater*, that is, the *Sun* to rule the day; the other *lesser*, that is, the *Moone* to have dominion in the night; the rest of the lights are said to bee *the Starres*:

First, for the *Sun*, that is called the *greatest light*, and that most truly and properly; both for the *body* and substance of it; and also for the *brightnesse* and abundance of the light which is in it.

it: For the most skilfull Mathematicians have observed and demonstrated, that the very body of the Sun doth exceed the whole earth in bignesse 166. times; and our owne eyes are witnessies of the greatnesse of the light in it, farre exceeding all bodily lights, and dazling our weake sight.

Secondly, the *Moone* is also called a *great* light (though lesser then the Sun;) not for the bignesse of the bodie of it, but because it is the *lowest of all the Planets*, and nearest unto the earth, and therefore appeares biggest of all next unto the Sun, and gives to the earth a greater light then any of the Starres, which are farre greater in substance, and brighter in light. For the most skilfull Mathematicians have found by their art, that it is 39. times lesser then the earth, and the least of all the Starres except *Mercury*, which is the Planet next above it: And those Starres which are said to bee of the *first Magnitude*, are some of them observed to bee 18. times bigger then the earth. And although the Moone, being the lowest and nearest of all the heavenly lights unto the earth, and therefore more dimme in it selfe, and of a more impure bodie and substance, as appeares by the cloudy specks in it, shining very little of it selfe, may in that respect bee called one of the least lights: yet because it *borrowes light from the Sun*, shining in the face of it as in a looking glasse, and because it is 18. times lower then the Sun, and nearer to us then the earth is; lower then it, as Mathematicians have observed, and so it is nearer to the earth then the Sun almost 18. hundred thousand miles; therefore *in our eyes* it appeares the greatest of all the lights next to the Sun: And *Moses* here speaking according to the capacity of the vulgar, and our outward senses, and the sensible effects of light which the Moone gives to the earth, calls it one of the *two great lights*. And as hee gives to the Sun the office and prerogative of *ruling the day*, because the sight and presence of the Sun makes the day light, and smoothers and obscures all other lights in the day time: so hee gives to the Moone the office of *ruling the night*, because when it appeares in the night, it giveth more light to us here on earth then all the other Starres.

Thus wee see, that as God said, so every thing which was made in the fourth day. came to passe; God himselfe made every thing

thing by his eternall Word, according to his owne eternall Counsell, minde, and will. And therefore no marvell though hee gives approbation to this dayes worke also, which is the third maine thing in the text, expressed in these words, *And God saw that it was good.* And so the Sun, having shined for the space of twelve houres, till it had passed through one Hemisphere or halfe of heaven; that time or morning of light, together with the evening or time of darknesse going before it, and caused by clouds, mists and vapours over-shadowing the Earth, is called the fourth day.

Now this History of the fourth dayes worke, as I have expounded it, affords us some points of instruction.

Doctr. 1.
No instruments used in the creation.

First, in that herbes, grasse, plants, and trees, were made perfect in their kinde before any Raine, or Dew, or Sun, Moone, and Starres were created; Hence wee may learne, that God used no instruments, nor helpe of any creatures in the creation of any thing; but made and formed every creature *himselfe by his eternall Word and Spirit*, who are with him one and the same *Ishvab*, infinite, almighty and omnipotent. For further prooffe whereof, there are many testimonies in the holy Scriptures, as *Isa. 40. 31, 22.* and *66. 2.* where the Lord appropriateth to *himselfe*, and to his *owne hand*, the creating and making of heaven and earth, and *Ioh. 1. 3.* and *Colos. 1. 16.* where all things are said to bee created by *the eternall Word the Son*; and also by *the Spirit, Psalme 33. 6.*

Vse

This Doctrine admonisheth us to give all the glory of the wisdom, power, and goodnesse, shewed in the creation, to God alone; and to acknowledge that all things created, even the whole World and all things therein, *are the Lords*; also to make us admire his rich bountie, &c to render all thanks to his holy Majesty for all the profit, benefit, and comforts, which wee receive from any of Gods creatures.

Doctr. 2.
Great wisdom of God in the Creation.

Secondly, wee may hence learne and observe, the *wisdom and wise providence of God*, in making every thing in due season, and nothing before there was need of it for the creatures, which were next in order to bee made; for hee did not create the lights of Sun, Moone, and Starres, together with the starry heavens, which is the place of them, untill hee was about to create living things

things which could not well bee, nor move according to their kinde, without such lights shining in the earth and in the waters.

Which wise providence of God, is a patterne and direction to us to doe all things in order: in the first place, things necessarie and usefull for the well-being, and bringing to passe of things which are afterwards to bee done; and nothing which may bee and remaine without use and profit. As God would not make the Sun, Moone, and Starres, together with the first light, the fire heavens, on the first day, because then there was no use nor necessitie of them; but deferred the creation of them untill the fourth day, when there was use and necessity to make a cleare day-light; and living creatures endued with life, sense, and sight were to bee made in the two next dayes following, whose life without such cleare day light would have beene but like the shadow of death; So let us bee carefull then to provide things necessary and usefull, when wee see and perceive that wee shall have present use of them, and not bee like foolish prodigall and fantastickall builders, who build stately houses like palaces with large barnes, stables, and stals, when neither they nor theirs are in any way or possibility to furnish them with corne, horses or cattell, or to make use of them for fit and necessary habitation.

1/2c.

Thirdly, though the glory of God doth more appeare in light of day then, in darknesse of night; and it was and is in Gods power, to make more great lights and divers Sunnes in severall places of the heaven, to shine in all the World at once, and to make a perpetuall day on earth: yet hee made them so, that on the earth, in this lower and inferiour World, there should bee as much night as day, and darknesse as light; whereby hee teacheth us even from the creation, that this earthly World was not made to bee the place of mans immutable perfection and blessednesse; but a place of changes and alterations; wherein, by reason of darknesse, the Prince of darknesse may rule, rage and tyrannise by himselfe and his wicked instruments; and drive us to seeke a better rest, and an *incorruptible and undefiled inheritance reserved in heaven*, in the place of perpetuall light. The whole booke of the wise *Preacher* is an ample testimony of this truth, and a large commen-

Doctr. 3.

1 Pet. 1. 4.

commentary upon this Doctrine; for it wholly tends to make men loath this inferiour World under the Sun, wherein there is nothing but changes, and *vanity of vanities, and all is vanitie.*

Vse.

Jon. 4.

Wherefore let us not seeke for immutability nor unchangeable peace and prosperity here on earth, lest wee bee found as foolish as those builders who build and set up goodly houses on a sandy foundation, which may easily bee beaten downe, and ruined with every wind, wave, and tempest. They who settle their rest on earth, and here seeke perfect felicity and immutable blessednesse; they trust under the shadow and shelter of a gourd, which may grow up in one night, and in the next night wither away, and perish, and bring much griefe and sorrow to them, which will vex them, and drive them like *Jonah* to impatience and anger against God their Creatour. Let us looke up to heaven where is light without darknesse, and an everlasting day without any night; and bend all our course to that countrie above, and long for everlasting light and glory, which the blessed Saints and Angels there enjoy in the presence of God, and at his right hand, where are *pleasures for evermore.*

CHAP. X.

The fifth dayes worke. Of fishes and fowles: All made in perfect wisdom: Vses. Two notable properties of fishes: their sensitive soule, and matter. The matter of birds. Of other flying things. Of whales. Of the fruitfulnessse of fishes. Gods infinite power joyned with infinite wisdom: Vses. All is made by Christ, and likewise bestowed on us: Vse. Gods great providence for mankinde: Vse.

Verse 20.

AND God said, Let the Waters bring forth abundantly the moving creature which hath life: And let the fowle flie above the earth in the open firmament of heaven. 21. And God created great whales, & every living creature that moveth, which the waters brought forth abundantly after their kinde, and every winged fowle after

after his kinde, and God saw that it was good. 22. And God blessed them, saying, Bee fruitfull and multiply, and fill the waters in the Sea, and let fowle multiply in the Earth. 23. And the evening and the morning were the fifth day.

In these words wee have the History of the fifth dayes worke, which was the creation of all living creatures which live and move in the two moist elements, *the water and the aire*, to wit, *fishes* and moving creatures which live and move in the waters; and all kinds of *fowles* which flie in the open region of the aire, which is here called the *open firmament of heaven*. First, wee have Gods *powerfull Word* and commandement given for the bringing of them into being, in the 20. Verse. Secondly, wee have Gods *creation* of them and bringing them into being by his mighty Word; together with his approbation of them in the 21. Verse. Thirdly, Gods *blessing* of them with the blessing of *fruitfulness and increase*, Verse 22. Lastly, the *time* wherein all things were done, to wit, in the space and compasse of the fifth day, Verse 23.

First, as in all other works God said, *Let them bee*; so here hee God doth still proceeds to create every thing by his eternall Word: So much all on good this phrase signifieth, as I have before shewed. It also intimates advice. thus much unto us, that God did not suddenly and unadvisedly create any of these things, but according to his eternall Counsell, as hee in his infinite wisdom had *purposed* and determined in himselfe from all eternity. For wee finde by experience among men, that when any workman doth say before hand of the worke which hee goeth about; *Thus I will make it*, and *Thus let it bee*, it is a cleare evidence that hee doth it with advice, as hee hath framed it in his mind, and determined it by his will; and therefore Moses here used this forme of speech, that God said first, *Let things bee*, and then *hee created them*; to teach us, that God had from all eternity framed them in his decree, and determined them in his Counsell and Will to bee such as hee made them in the creation.

Whence wee may gather this Doctrine: *That God hath created all things in wisdom, and never doth any worke rashly, without counsell or consideration; but orders and brings to passe every thing, so as he hath purposed, with perfect knowledge and understanding.* Doctr.

This.

This is that which the Prophet David doth preach and proclaime with admiration, *Psalme 104. 24.* saying, *O how manifold are thy works! in wisedome and hast thou made them all.* And his wise Son Solomon, *Proverb. 3. 19, 20.* saith, *the Lord by wisedome hath founded the earth, by understanding hath hee established the heavens, by his knowledge the depths are broken up, and the clouds drop downe dew.* And *Ier. 10. 12.* and *51. 15.* The Prophet affirmes, that God hath made the earth by his power, and hath established the World by his wisedome, and stretched out the heavens by this discretion. Yea the actions of revenge upon enemies, which men doe for the most part rashly, and run in to them head-long without discretion, God doth in wisedome, and understanding, and according to his wise Counsell, as holy *Iob* testifieth, *Iob 26. 12.* saying, *He divideth the Sea with his power, and by his understanding smiteth through the proud.* And, in a Word, that God hath made all things wisely and with good understanding, so that in every creature his wisedome and counsell appeares, wee may plainly see by dayly experience, and by that which *Iob* saith, *chap. 12. 7, 8, 9.* to wit, *that if wee aske the beasts, they will teach; and the fowles of the aire, they shall tell us; or if wee speake to the earth, it shall instruct us; or to the fishes of the Sea, they shall declare unto us; who knoweth not in all these things that the hand of the Lord hath wrought this?* that is, wee may see, and read Gods wisedome in all his works; for, as it followes, *Verse 13.* *With him is wisedome and strength, he hath counsell and understanding; and these hee sheweth manifestly in all his works and doings.*

Vse 1.
Bee fol-
lowers of
God as
deare chil-
dren.

First, this Doctrine serves for direction to all men in all their works and doings, how to doe all things according to the perfect paterne and true rule of all well-doing. The rule of all mans actions ought to be *the will of God*, who created him and gave him his whole being; and the perfect paterne whom the Sons of God ought to follow in all their works, is, God who formed them after *his owne image*; so that the perfection of man consists in *his conformity to God*; and the more or lesse hee resembles God in all his wayes, the more or lesse perfect hee is, and the nearer or further from perfection and true happinesse. Now here this Doctrine teacheth, that God hath created all things in wis-
dome,

dome, and doth all his works according to his determinate counsell, and with perfect understanding, and nothing rashly without consideration. Wherefore, as wee desire to order our wayes aright, and walke in the right and ready pathes which lead unto perfection; and as wee have a minde to doe all our works so as that they may bee profitable and comfortable to our selves and others: so let us *imitate God* in all our wayes and works, and never doe any thing rashly without consulting with his word; want of this marres all: when men follow their owne lusts and head-strong will and affections, and consult not with Gods Word; then they follow their owne wayes, and forsake the wayes of God; then they doe their *owne works*, not the works of God; and those wayes and works of their owne will, procure all evils and mischiefs unto them, according to that of the Prophet, *Ier. 4. 18. thy wayes and doings have procured these things unto thee; this is thy wickednesse because it is bitter, because it reacheth unto thine heart.* Whereas, on the contrary, they that walke after Gods wayes, and take his counsell along with them in all their doings, and doe nothing rashly, but so as God by his Word puts into their heart; they shall bee holy and wise in their degree, as God is wise and holy; and by holinesse shall come to see God, and the reward and end of their doings shall bee glory, honour, immortality, and eternall life, *Rom. 2. 7.*

Secondly, seeing God hath made all things in wisdom, and according to his eternall Counsell; this serves to stirre us up so to behold and consider all things created by God, as that wee may see and discern his wisdom in their very frame; and if wee doe not see and discern the image of Gods wisdom and goodnesse in them all, and a good use of them all; let us blame our owne blindness and ignorance, and not vilifie, or dis-esteem any worke or any creature of God: But if wee finde any creature which seemes unprofitable, or hurtfull altogether, and serving for no good use; let us know, that it is mans sin which hath made the creatures *subject to vanity*, and hatefull and hurtfull to men; And yet in the meane time Gods wisdom appeares in ordering and disposing to a good use, even by the enmity, hurtfulness, loathsome poison and filthinesse which is in them, to chastise and

Use 2.
How to
view the
creatures.

Rom 8. 12.

correct his owne people, and to put them in remembrance of their sinfulness and corruption, that they may forsake and mortifie it by repentance, or to punish the impenitent, and execute just vengeance on the wicked in the day and time of his visitation. And upon these considerations, let us all, so often as wee see or remember the unprofitableness, loathsomnesse and poison which is in some creatures, bee stirred up to repent of our sinnes which have brought them under this corruption for a scourge of our disobedience; and let us firmly beleve, that God in wisdoms useth them to punish the wicked and to correct his people, and hee will make us see in all his wisdoms shining clearly at the last.

But now, from the *Word* of God, I proceed to that which hee set himselfe to doe by his eternall Word, according to his will and purpose; this is in these words, *Let the waters bring forth abundantly every moving creature that hath life, and let the fowle flye above the Earth.* The things which here God sets himselfe to create are of two sorts: First, all creatures which live and have their being in the element of water, all *fishes and other creatures*, which live in the Sea, Rivers, Lakes, and all other waters. Secondly, all *fowles, birds, and flying things* which flye above the Earth in the open region of the aire.

Of fishes.
Their two
notable
properties.

- The first sort are all called by this generall name שָׂרָץ, which is here translated, *the moving creature*, and in the Hebrew signifieth a creature which is most notable for these two properties: First, that it is a living creature, which *moves*, not by going upon feet onely, or by flying with wings; but by *creeping or sliding*, and moving forwards, as wee see fishes doe in the water, and creeping things doe in and upon the earth. Secondly, that it *breeds and brings forth young in great abundance*, more then any other creatures doe; as wee see the fishes, which by the multitude of spawnes would increase beyond all measure and number, if by one meanes or other the spawnes were not devoured and consumed. For the Hebrew verbe שָׂרָץ, of which the word שָׂרָץ, which is here translated *the moving creature*, is derived; is used as in my text, so in other Scriptures frequently, first to signifie *creeping, or moving forward without feet*, as Gen. 7. 21. and Levit. 11. 19. and secondly also to bring forth abundantly as here, and also,

Exod.

of the creation which God wrought, and by which hee made the whole frame of the World perfect and complete, and every way fully furnished. This last worke is described by *Moses*, first generally, briefly and summarily, in the 26. *Verse*, and from thence to the end of this first Chapter: And secondly, the creation of the Woman is more particularly related, *Chap.* 2. from the 18. *Verse* to the end of that Chapter.

Verse 26. And God said, Let us make man in our owne image, and after our likenesse, &c. 27. *So God created man in his owne image, &c.* 28. *And God blessed them and said, Be fruitfull and multiplie, and replenish the earth, &c.*

Creation
of man-
kind male
& female.

In this History of the creation of *mankinde*, wee may observe these speciall things, which are most notable and worthy to be opened.

First, Gods consultation about the creation of mankind in the 26. *Verse*; And God said, *Let us make man in our image.*

1.

Secondly, Gods creating of mankind according to his owne eternall Counsell; which is laid downe summarily and more generally, that God made them, 1 in his owne image, 2 male and female, *Verse 27.*

2.

This creation of mankind is more plainly and particularly laid downe in the next Chapter; where *Moses* relates, First, how God made the man of the dust of the ground, and breathed into his nostrils the breath of life, and Man became a living soule, *Verse 7.*

Secondly, how God made the female, the Woman, to bee an helpe meet for man, and that of a Rib taken out of the mans side in a deep sleep, *Verse 21. 22. &c.* Thirdly that they were both naked, and were not ashamed, *Verse 25.* These things are to bee noted in the creation of mankind.

3.

The third thing is the blessing, wherewith God blessed them joyntly together, the Man and the Woman; and it comprehends in it two things: First, the blessing of fruitfulness, that they should multiply and replenish the earth with mankind. Secondly, the honour, dominion and prerogative which God gave to them to subdue the earth, and to have dominion over all other living creatures; this is expressed, *Chap. 1. 28.*

The fourth is the meat and bodily food which God assigned to man in the creation, *Verse 29.* but with limitation & restraint

4.

from the *fruit of one tree*, Chap. 2. 16, 17. As for other creatures, which live on the earth, hee assigned the greene herbe or grasse to them for food, *Verse 30.*

5. The fifth thing, is the place of mans habitation, the *garden of Eden*, the earthly paradise, which is described, Chap. 2. 8, 9, &c.

6. The last thing is Gods *viewing* of all things, which hee had made, after the creation of the Man and the Woman, and his placing of them in paradise, which was the accomplishment of the creation and the last worke; and his *approbation* of every creature for very good and perfect in his kind; this is expressed in the 31. *Verse.*

Of the
consulta-
tion in ma-
king man.

The first thing is Gods consultation concerning the creation of mankind, wherein wee are to consider these particulars; 1. *Who* it is that saith, *Let us make*. 2. *With whom* hee doth thus consult and conferre. 3. *What is the thing consulted about*, even the making of man in their *owne image*, and after their *likenesse*, to bee Lord over all other creatures, the fishes of the Sea, the fowles of the aire, and all living things on earth.

Who con-
sults.



In the creation of all other things God said onely, *Let them bee, and so they were made*: but in the creation of mankind hee calls a councill as being now about a greater worke, and saith, *Let us make Man*; which is a speciall point not lightly to bee passed over without due consideration? First, hee who thus enters into consultation is said to bee *Elohim*, that is, God the Creatour, who is more persons then one or two, even *three Persons in one essence* (as the Hebrew word, being plurall doth imply). And hee who here saith, *Let us make man*, and in the next verse is said to create man in *his owne image*, hee is the same God which created the heavens, and the earth, *Verse 1.* and the light, and the firmament, and all other things mentioned before in this *Chapter.*

With
whom.

They with whom hee conferres, are not the Angels as some have vainly imagined; nor the foure elements which God here calls together, that hee may frame Mans body of them being compounded and tempered together, as others have dreamed. For the text shewes plainly divers strong reasons to the contrary: First, it is said, that God created man not by the ministry of Angels or the elements, but *by his owne selfe*, as it followes
in.

in the next *Verse*, and *Chap. 2. 7.* Secondly, God created man in *his owne image*, not in the image of Angels or elements; and therefore it is most ridiculous to imagine that God spake to them, or of making man in their image. Thirdly, it is shewed that man was made to *rule over the earth, and the fowles of the aire, and the fishes of the Sea*; and therefore it is absurd to thinkethat the earth, or any elements were fellow-makers of man together with God. And lastly, it is both foolish and impious to thinke, that God who made heaven, earth, & the heavenly host, the Angels, of nothing, should call upon others to helpe him, and to share with him in the honour of mans creation, seeing hee doth so often in Scripture challenge this honour of creating all things to himselfe, and professeth that *hee will not give this glory to another*: Here therefore God the Creatour is brought in by *Moses*, as it were consulting within himselfe, even the eternall Father with the eternall Word the Son (who is called *the brightnesse of his glory, and the expresse image of his Person, by whom hee made the World*, of which man is a part, *Hebr. 1. 2.*) and with the eternall Spirit. And here hee brings in God consulting about mans creation to bee Lord over other creatures, for 3. speciall reasons, and to teach us three things, which are reasons of consultations among men, when they are about a worke.

The first is to shew, not that God needed any *advice or helpe*, It was for but that the worke which hee was about was a speciall worke, 3. reasons. even the making of man, the *chiefeft of all visible creatures*; one that should bee *Lord over all the rest*, being made in Gods *owne image*, indued with reason, understanding, wisdom, and liberty of will. I.

The second, to shew that man was to bee made a creature in whom God should have occasion given to shew himselfe a mighty and wise Creatour and Governour, a just Iudge and revenger of wickednesse and sin, which doe provoke him to wrath and revenge; a mercifull Redeemer and Saviour of sinners seduced; and an holy sanctifier of them by his Spirit. If wee consider man as a creature which might fall, and have Gods image defaced in him, and by his many provoking sins might give God cause to *repent that hee had made him*, as is said, *Gen. 6.* then there appeares some reason why God should as it were 2.

consult whether hee should make him, or no. Also, if wee consider that man being fallen, and brought under the bondage and slavery of death and the Divell, and under eternall condemnation, could not possibly bee redeemed but by *the Son of God* undertaking to become man, and to suffer and satisfie in mans nature; and that man cannot bee made partaker of Christs benefits for redemption, *without the holy Ghost*, the eternall spirit of God infused into man, and descending to dwell in man as in an earthly tabernacle: There will appeare to us great cause of consultation, that God the Father should consult with the Son, and the Spirit; and this consulting about mans creation doth intimate all these things: But in that this consultation is with a resolution (all things considered) to make man *with a joynt consent*; this shewes that God *foresaw* how mans fall and corruption, and all the evils which by it were to come into the World (howsoever, to our understanding and in our reason, they may seeme just impediments to hinder God from creating mankind) yet might by his wisdom bee turned to the greater advancement of his glory, and might give him occasion to shew all his goodness, wisdom, power, perfect purity and holinesse in hating sin; his infinite justice in the destruction and damnation of wicked reprobates, and in exacting a full satisfaction for the sins of them that are saved; his infinite mercy, love, and free grace in giving his Son to redeeme and save his elect from sin, death, and hell; and his unspeakeable bounty in giving his Spirit to sanctifie them, to unite them to Christ, and to conforme them to his image, and so to bring them to the full fruition of himselfe in glory. God in consulting within himselfe, and thereupon resolving to create mankind, and saying, *Let us make man*, and then immediately creating him (as the text sheweth) did in the creation of man shew before-hand, that in mankind hee would manifest and make knowne all his goodnesse, more then in all other creatures.

3. The third reason of Gods consultation, is, to manifest more plainly in mans creation then in any other creature, *the mystery of the blessed Trinity*, that in the one infinite eternall God the Creatour there are more, even three Persons of one and the same undivided nature and substance. For such consultations.
- and.

and resolutions, as are expressed in this forme of words, *Let us make man in our image, and after our likenesse*, doe necessarily imply that there are more Persons then one consenting, and concurring in the worke. And that these three Persons are all but one and the same God, it is manifest by the words following, which speake of these Persons as of one God; for it is said, that God created man in his owne image, and not they created man in their image.

Thus much for the intent and meaning of the Spirit of God in these words, *Let us make man in our image, and after our liknesse*. From which words thus expounded, wee learne,

First, that the creation of mankind was a speciall worke of God, and that man is by nature the chiefeft and most excellent of all creatures, which God made in all the visible World; which point the holy Psalmist openly proclaimed; saying, *I am fearefully and wonderfully made, marvellous are thy works*, Psalm 139. 14. Doctr. 1.
Man the
chiefeft of
creatures.

Secondly, Gods consultation sheweth, that in the creation hee considered mans fall, and did foresee not onely that man in his nature and kind is a creature subject to such evils as might make it a matter questionable, whether it were fit for God to create him or not: but also the great good which comes by his creation and fall, and that man is a fit object, wherein God may make manifest his wisdom, power, and all his goodnesse more then in any other creature, and in that respect most worthy to bee made by the counsell, joynt consent, and concurrence of all the three Persons in the Trinity. Doctr. 2.

Thirdly, here we may observe, that in one God the almighty Creatour, there are more Persons then one manifested by Moses in the History of the creation. And therefore the Doctrine of the Trinity is no new and lately devised opinion since Christ, but a most ancient truth revealed from the first foundation of the World. Doctr. 3.

These Doctrines I here onely name, which will come to be handled more fitly in the next thing which followes, to wit, Gods creating of mankind according to this his counsell and resolution: which act of creation is laid downe first more generally and confusedly in the 27. Verse. And more distinctly

and particularly by way of recapitulation in the next Chapter.

First, it is here said, that as God upon consultation *resolved*, so hee *created* man in his owne image, and male and female created hee them: wherein wee may observe two things generally laid downe; First, that God created man *in his owne image*. Secondly, that hee created them *male and female*.

I will not here enter into a discourse concerning *the image of God*, and the speciall things wherein it doth consist; that shall have a more fit place hereafter, when I shall come to describe the excellent state of man in his innocency before his fall.

Of the name Adam, used two ways.

The thing which here comes specially to bee considered is the true meaning of the Hebrew word *Adam*, which is translated *man* in this present text. This word is in the Scriptures used two ways: First, as a *proper name* of the first man, even our first Father *Adam*; thus wee must understand the word Chap. 21. where it is said, that *God did cast Adam into a deep sleepe*, and Verse 22. brought the Woman to *Adam* when hee had made her of his Rib; and chap. 4. 1. and many other places, where *Adam* is distinguished from *Eva* his wife, and is called *the man*.

2. Secondly, it is used as a *common name* of mankind, and includes in it both *male and female*, Man and Woman, as *Psalm 144. 4. Man is like to vanity*, and *Gen. 5. 2.* where it is said, that God called *the Man and Woman*, and *all mankind* in them, both male and female by this name *Adam*.

Here in this text, this word *Adam* is used in this latter sense as the common name of mankind, comprehending in it *both male and female*; as appears by the words following, *Male and female created hee them*; that is, this *Adam* whom God created in his owne image was male and female, of both sexes, Man and Woman, who are both but *one kind of creature*. Whereby it is manifest, that here is laid downe in generall the creation of *all mankind* in our first Parents *Adam* and his wife *Eva*; and that they both were created in the image of God; and that the difference of their *sexes*, and the creation of the Woman after *the Man*, of a *Rib* taken out of mans side, doe not make any difference.

difference of their nature, and kind; but both are of one kind, and both made in the image of God and after his likenesse: And Women as well as Men are capable of the same grace, and fit to bee heires of the same glory in Heaven, where there is no difference of male and female, but all shall bee like to the Angels, not marrying nor given in marriage: as all members of the same Christ, and partakers of the same spirituall grace here; so all fellow-citizens of the heavenly Citie there, raigning with Christ in glory, as our Saviour himselfe affirmeth in the Gospell.

Hence then wee learne, That the Woman as well as the Man was made in the image of God, and is by nature as fit a subject, and as capable as man of grace and glory. Which point is confirmed by divers Scriptures; as by the words of our Saviour, *Matth* 22. 30. where hee saith, that Women and Men in the Resurrection are as the Angels of God in the last Resurrection, not marrying nor given in marriage; And *2 Cor.* 6. 18. *I will bee a Father unto you, and the shall see my Sons and Daughters* saith the Lord almighty; and *Gal.* 3. 28. *Male and female are all one in Christ*; and *1 Tim.* 2. 15. the Apostle affirmes, that *Woman may bee, and shall be saved* by continuing in faith, charitie, and holinesse with sobriety; and *1 Pet.* 3. 7. mention is made of *holy Women*, and Wives are said to be heires together with their Husbands of the grace of life. To which testimonies the examples of many holy, godly and faithfull Women, mentioned in the Scriptures, may be added; as our first Mother *Euah*, who, through faith in the promise, obtained the title of the *Mother of life*, *Gen.* 3. and the virgin *Marie* the Mother of the blessed seed is called *blessed in all nations: Sarah, Rebecca, Hannah, Deborah, Ruth, Dorcas, Marie Magdalene*, and many others.

Doctr.

Woman as capable of grace and glory as man.

But, *1 Cor.* 11. 7. Man is called the image and glory of God, *Object.*
the Woman the glory of the Man.

Answer.

The Apostle doth not here speake of the image of God as it consists in perfect uprightnesse and indowments of nature; or in holinesse and supernaturall gifts of grace; for so the image of God is one and the same in both, and common to the Woman with the Man, and they both have equall dominion and Lordship over the creatures given in the creation: But here hee speakes of Man as hee was first created before the Woman, and

the Woman as shee was made to be a *meet helpe for Man*, and as it were his *second selfe here on earth*, and of a *Rib*, which is a part of mans substance, and in all things like man of the *same nature and kinde*; and in these respects man hath a *priority*, and a kinde of *power and authority over the Woman* in outward things, which concerne *Ecclesiasticall and Civill order*; and mans glory even the image of his *authority* appears in the *Womans subiection* to him ever since the fall, upon which God made her desire subject to man; and tooke from her power over man, and the exercise of publike offices in the Church and common wealth: And this *subiection* doth not exelude her from *faith, charity, and holinesse with sobriety*, or any other part of Gods image needfull to salvation, as the Apostle testifieth, *1 Tim. 2. 15*. In a word, common sense and reason teach us, that, if the Woman be made in the image of the *Man*, and the Man is made in *Gods image*, then Women must needs beare Gods *image and likeness*: But the truth is, God being still the same, both in the creation of the Man and of the Woman, and creating both by the same wisdom and power; hee needed not to take *Adam* for his paterne whereby to make the Woman, but made her in his owne image as hee did man, and so in all things like to man, the different sexe onely excepted.

Use 1. This serves to admonish and stirre up women to be carefull, diligent and industrious so to beare themselves as they that are made after Gods image, & so to order their lives & conversation as they who expect the glory of heaven, and must, by passing through the state of grace here, and by conforming themselves to Christ both in his death by mortification, and in his life by sanctification, come to the fulnesse of glory in Heaven, and be made conformable and like to Christ in his glorious body, and coheires of God with him.

Use 2. Secondly, it serves to reprove the wicked and profane men of the World, whose wickednesse is transcendent, and their profanenesse most horrible and impious, in that base esteeme which they have of the female sexe, and the vile account which they make of woman-kind, who thinke and speake of women that they have *no soules*, nor any part in Gods image, and are utterly incapable either of grace in this World, or glory in the World

World to come. Like and equall unto which, in their profane impiety, are common strumpets and whorish women, the shame and staine of woman-kind, who prostitute themselves to all filthinesse, and so live as if they were made onely to serve the lusts of unreasonable men of brutish lust.

I proceed to the more speciall things, which are more distinctly laid downe concerning the creation of mankind; where I will first insist upon the creation of the male and female, and the matter of which they were made, and of the manner and order in which God formed them: Which that wee may distinctly understand, wee must looke forward to the 7. Verse of the 2. Chapter, where the creation of mankind is more particularly rehearsed in these words, and the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soule. In the Hebrew text, the man is here called *Adam*, not as by his proper name, but as it is the common name of all mankind; for, so much the article which is prefixed before it doth shew; and therefore as the Greeke, so also our English Translators, doe translate this word not *Adam*, but *Man*; God formed man of the dust; For in the first creation, the man comprehended in him all mankind, even the Woman who then was a Rib in his side, and afterward was taken out and formed into a Woman.

The matter of which God formed *Adam* is said to bee the dust of the ground; and here he useth another word not used before in the creation of other things, that is, the word *formed*; for hee doth not say, that God made or created, but formed man; and true it is, that whole man was not made of dust, but onely the substance of his bodie; and therefore it is said, that God formed man (to wit, in respect of his body,) of the dust of the ground, that is, hee framed and fashioned it of dust, as a potter formes a pot of clay, and brought it into that forme and shape which all perfect bodies of mankind doe beare untill this day: And this is the first beginning of the being both of the Man and also of the Woman, who was created here a Rib at the first in Mans side, and afterwards taken out, and made into a Woman.

First, in that *Iehovah Elohim*, the Lord God, is here said to form man, that is, to frame his body of dust, and to bring it into the

Doctr. the forme and shape which it beares in all mankind : Hereby we are taught, that God did neither consult with Angels about mans creation, nor assume them, or any other creatures into the fellowship of this worke; but God himselfe alone who is *Iehovah*, one God in essence and substance, and yet *Elohim*, that is more Persons, even three Persons, in that one undivided essence, did forme the very body of man, and brought it into that forme and temper, that it might bee a fit subject of the soule, which is a spirituall substance. And this all other Scriptures confirme, which attribute the creation of mankind to God alone; as *Deut.* 4. 32. and *Isa.* 45. 12. with many other places, where the creation of man upon earth is ascribed unto God onely, and where holy and faithfull men, speaking as they were moved by the holy Ghost, confesse themselves *the worke of Gods hands*, as *Iob* 10. 3. and *God their maker and former*, *Iob* 36. 3. and *Malac.* 2. 10. and *God the potter and themselves his formed worke*, *Isa.* 64. 8.

Vse 1.

This Doctrine well weighed is of excellent use : First to make us *ascribe all our excellency and all our well being to God*, that we may give him the glory of them, and that we may beare our selves before God as *before our creatour*, and may ever remember, that whatsoever service we are able to performe either with our soules or bodies, it is wholly due to God, and none other but onely in him and by commandement and warrant from his holy and infallible Word. Seeing God alone hath created us and given us all our *being*, even the forme and shape of our bodies, we must not thinke it enough to keepe our selves to God, and to serve him *in spirit* onely, but we must serve and worship him with our bodies also, and with all parts and members of our bodies. Although God many times makes men *instruments and meanes to convey health, life, being, and well being to us*; as naturall Parents, to bring us into being and life, and to nourish and bring us up; and as Kings, and Rulers, and wise Magistrates to bee *Saviours* of our bodily lives from death and other dangers, and to procure safety, peace and well being to us; and in this respect and for these causes we doe owe love, honour, and service to them in, and under God: yet in no case may wee in things which tend not to the honour, but dishonour
of

of God, and are contrary to his Word and Will, and offensive to his Majesty, obey, serve and honour them. In such cases, let us say as the Apostles did to the high Priests and Rulers of the Jewes, *We ought to obey God rather then men; and whether it be right and lawfull to obey you more then God judges yee, Act. 4. 19. and 5. 29.* All Potentates, Kings and Rulers, because they are men and have no power but from God, must not looke that any should serve and obey them rather then God, or in things which they command contrary to Gods commandements; Yea they must remember that they are Gods creatures and handi-worke, and ought to employ all their power and authority to the honour of God. If otherwise they abuse the talents, which God hath lent them; let them know, that God will one day call them to a *reckoning*, and give them the reward of evill, unfaithfull, and unprofitable servants, even eternall destruction and torment in Hell, where shall be howling, and wayling, and gnashing of teeth.

Secondly, this serves to shew, that whosoever offers wrong and injury to any of mankind by cutting, mangling, or any way defacing their image, and deforming their bodies; by affliction or some way corrupting their soules; or by taking away their lives and naturall being, without speciall warrant and commandement from God; they are notoriously injurious to God himselfe; they scorne, despise, mis-use and deface Gods Workmanship; they provoke God to wrath and jealousy, and hee surely will bee avenged on such doings. And here wee have matter, as of dread and terrour to all cruell Tyrants and unmercifull men; so of hope and comfort to all who suffer injury and wrong at their hands: As the first sort have just cause to feare and tremble so often as they thinke on God the avenger of such wrong; so the other have cause to hope that God will not wholly forsake them, being the worke of his owne hands, nor leave them to the will and lust of the wicked, his enemies; but will in his good time save them, and send them deliverance.

Vse 2.
Danger of
them that
wrong
man.

Thirdly, this discovers the abomination and filthinesse of all Idolaters, who being the workmanship of God, the Lord and wise creator of all things, doe most basely bow downe to images,

Vse 3.
The sin of
idolaters.

ges,

ges, and altars; and debase themselves to worship humane inventions, and the worke of mens hands, which are dumbe Idols of wood, and stone, and lying vanities. It is just with God to cast out and expose all such people to ignominy, shame, and confusion in this world, and, in the world to come, into that place of darknesse, where the Divell and all such as forsake God, and rebell against the light which from the creation shines to them, shall be punished with everlasting destruction from the face and presence of God, and from the glory of his power.

Secondly, in that God is here said to forme man of the *dust of the ground*, not of *clay well tempered and wrought*, but of *dust*, which of it selfe is most unfit to be compacted and made into a stedfast shape; and which is counted so base, and so light, that every blast of wind drives it away; and in Scripture the basest things are resembled to it: Hence wee may learne two things:

Dott. 1.
Mans body
being of
dust, was
wondrously
made.

First, that God in the creation, even of mans body, shewed his infinite power and wisdom in bringing dust of the earth, which is the basest thing of all, into the forme and shape of mans body, which is the most excellent of all visible bodies, and a fit house and temple not onely of a reasonable living soule, but also of Gods holy spirit; (as other Scriptures plainly affirme.) This point appears so plainly in the Text, that I need not spend time in further confirmation of it; the word *W^m*, *formed*, here first used, implies an *excellent forme*, and the *upright face* of man: Here therefore I will adde, for illustration sake, the words of *David*, which are very pertinent to this purpose, *Psal. 139. 14, 15, 16.* where, speaking of Gods forming and fashioning him in the wombe of the living substance, even the seed, blood, and flesh of his parents, saith he, *I will prayse thee, for I am fearefully and wonderfully made. Marvelous are thy workes, and that my soule knoweth right well: My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth: Thine eyes did see my substance, yet being imperfect, and in thy booke were all my members written, which in continuance were fashioned, when as yet there was none of them.* Here we see with what feare, admiration and astonishment *David* considers

considers mans frame, and the curious workmanship of his body, when God forms it in the mothers womb by lively instruments, and of a lively matter and substance: How much more may we conclude, that Gods creating of *Adams* body, which was the most curious naturall body that ever was made, is most admirable, and deserves more reverence, feare, and astonishment at our hands, being made without instruments out of the basest matter and substance even dust of the earth! Surely in this God shewed wisdom and power beyond all admiration.

The Use of this doctrine is to stirre us up, so often as we thinke of our creation in *Adam*, to laud and praise Gods wisdom and power, to feare and reverence God, and to admire his curious workmanship. And although the matter of which God framed mans body was the basest of all, even *dust of the ground*; yet let us not thinke ever a whit more meanly of our creation; but so much more admire Gods workmanship in our bodies. For, to make a curious worke in gold, silver, or of some beautifull, precious, and plyable mettall, is not rare, nor so excellent: but to frame of the basest matter, the *dust of the ground*; the chiefeest worke, and even the Master-piece of all works in the visibible world, that is, the body of *Adam* in the state of innocency; this is worthy of all admiration, and is a just motive and provocation to stirre us up to praise, and to extoll with admiration the wisdom and power of God; especially, if wee consider the most excellent forme of mans body and upright stature, together with the head, comely face, hands, and other members every way fitted and composed to bee instruments of a reasonable soule, and to rule and keepe in order and subjection all living creatures.

Secondly, in that the *dust of the ground*, the basest part of the earth, is the matter out of which mans body, the beautifull Palace and Temple of his Soul, was formed in the excellent state of innocency; Hence wee learne, that man is by nature, and in his best naturall being, given to him in the creation, but a *dusty*, *earthy substance in respect of his body*; and, in respect of his Soul, an inhabitant of an house of clay, the foundation whereof is in the dust.

Use 1.

Doctr. 2.
Man at
best a du-
sty sub-
stance.

But some perhaps, will object against the collection of *Object*.
this

this Doctrine, from the base and fraile matter of which mans body was formed; and will thus argue, That the state and condition of creatures is not to bee esteemed by the matter of which they were made, but by the forme and being which God gave to them; as for example, the Angels, together with the highest heaven, were created *immediatly of nothing*, as well as the rude unformed masse which is called *earth*, and yet they are most glorious spirits, and the rude masse is not to bee compared to them; Yea man was created according to his inferiour part the body, of dust, which is a created substance better then *nothing*, of which the Angels were made; and yet the Angels in nature far excell man: Therefore mans creation of *dust* doth not prove him to bee so fraile a creature, seeing God gave him such an excellent forme.

Ans^r.

1.

To this I answer, that to bee created immediatly of *nothing* is in it selfe a more excellent worke, and shewes greater power, then to bee made of a *meane inferiour matter*: For when things are said to bee created of *nothing*, the meaning is not, that they are made of nothing *as of a matter*; but that they are made of *no matter at all*, but have their *whole being from God*, and his infinite power, and so may bee, if God will, most excellent: But when man is said to be *formed of dust*, the meaning is, that dust is a *part of his substance* even the matter of which hee consists, and that his body according to the matter is a dusty, earthy substance; and his Soul, though a spirituall substance created of nothing, yet dwelling in that body, is an *inhabitant of an earthly Tabernacle* and house of clay founded in the dust. Secondly, though the frame of mans body is in it selfe most excellent, and surpasseth all bodily formes, and his Soul is a spirituall substance endowed with reason; yet all these were of mutable excellency in the best naturall estate of innocency, and could not continue in that excellency but by dependance upon God, and cleaving fast to him; and by his hand and power sustaining them continually, which by promise hee was not bound to doe in that estate. And therefore wee may truly gather from the matter of which God formed mans body, that hee was in his best naturall being, in respect of his body, but a dusty substance, such as might returne to dust, by falling off from God by sin, and dis-

2.

disobedience; yea undoubtedly as God in framing man his chiefeft visible creature of *dust*, intended to shew his wisdom and power, and to glorifie his goodnesse: so also hee teacheth man thereby his owne naturall frailty and mutability, how unable hee is of himselfe to *abide in honour* and excellency. And this hee shewes most plainly, *Gen. 3. 19.* where hee saith to man, alluding to his creation, *Dust thou art, and to dust thou shalt returne*: Wee have also an excellent argument to this purpose, *Iob 14. 18, 19. and 15. 15.* where the Lord is said to charge his *Angels with folly*, and to lay no trust in his servants, and the heavens are not cleare in his sight; how much lesse can hee find steadfastnesse in men, who dwell in houses of clay, which have their foundation in the dust? that is, seeing the heavenly spirits are not immutably pure in Gods sight, but some of the Angels hath God charged with folly, to wit, such as did fall, and to the rest hee hath added supernaturall light of his Spirit, and so hath made them Saints immutably holy, much lesse is man immutably pure and steadfast by nature, whose better part the Soul is by creation made to dwell in an house of clay, a body made of dust. To this purpose serve those Scriptures of the Prophets and Apostles, which compare man in his first creation to *clay in the hand of the potter*, *Ier. 18. 9. & Rom. 9. 21.* & which affirme that the first Adam was of the Earth earthy; *1 Cor. 15. 47.* that is, in his first creation hee was of an earthy and dusty substance.

First, this serves by discovering unto man his frailty and mutability in his best naturall being, to *humble every man* in his owne eyes, and to make him lowly, and to withdraw his heart from pride and all high conceits of any worth in himselfe, and to teach us all to *ascribe all the unchangable purity* which wee finde in our selves, and all our steadfastnesse to the free grace of God in Christ, and not to any power of our owne free will, or to the excellency of our naturall frame and being. If man in his first creation and best naturall being was but of *earth and dust*, an earthy and dusty creature; and, before that death entered into the World, while hee had yet power of free will to obey God, and to depend on him, was mutable and might fall into sin, and disobedience, and by sin might bring and did bring death upon himselfe and all his posterity: how much more now

Use 1.

For humility and thankfulness.

in the state of nature corrupted is every Son of man, a very *masse of corruption* and frailty, yea vanity and abominable filthinesse, who *drinketh iniquity like water* as it is written, *Iob 15. 16.* Wherefore, *Let no man glory in any naturall power or prerogative, nor hope to stand by his owne strength, much lesse to merit or purchase by any works of nature or power of free will, the least grace supernaturall, which tends to bring him to heavenly happinesse and glory unchangeable: For man, as hee is flesh and blood, that is, an earthly creature, cannot possibly come to inherite the Kingdome of God, 1 Cor. 15. 50.*

Use 2.
Against
Pelagians
and Pa-
pists.

Secondly, this discovers the madnesse and desperate blindness of Pelagians and Papiſts, who teach, that a man by the right use of his naturall power and free-will may procure spirituall grace from God, and even the Spirit of regeneration, and faith working by love, by which hee may merit and purchase to himselfe eternall life, and heavenly glory and felicity, as a just and condigne reward of his works. If Angels cannot bee made *steadfast* and trusty without supernaturall light added to them; much lesse can earthy man, who by sin is become filthy and abominable, worke out his owne salvation by meriting and purchasing the heavenly reward. Oh let us all hate and abhorre all such concepts, which wholly tend to the frustrating and evacuating of Christs merits and satisfaction, and to make them seeme vaine and needlesse. *Be not deceived, God is not mocked;* they who sow such *tares*, and feed like swine on the huskes of their owne works, and on things which nature teacheth, they are enemies to the grace of God, which is given onely in Iesus Christ, and together with him by communion of his Spirit.

The crea-
tion of
mans
soule.

After the creation of mans Body of dust, immediatly followes the creation of his *Soule*; which is to bee understood in these words: *And breathed into his nostrils the breath of life, and man was a living Soule;* For no sooner was mans body brought into frame, but *God breathed into him the breath of life;* that is, caused him to breathe with the breath of life, even those vitall spirits which are the band of union by which the Soule is united to the body; and in the first instant wherein he created the vitall spirits, he also created the spiritual substance of his Soule in his body immediatly of nothing by his omnipotent hand.

Some

Some are opinion, that mans Soule was first created a Spirit, *Opinions.*
subsisting by it selfe before his body was formed; and when
the body was formed a fit subject for it, then instantly God
infused it into the body, and by it did give life and breath to the
body. 1.

Some thinke, that the body was formed, and the Soule
in the same instant created together with it, as *Damasene lib.*
2. *de fide, cap. 12.* *Aquinas*, and others: And *Cyrril* thinks, that
Gods breathing into mans face the breath of life, was the infu-
sion of the holy Ghost into man; and that man in the creation
had the holy Spirit given to dwell in him, and was sancti-
fied and endowed with supernaturall grace and holinesse. 2.

Some thinke, that Gods breathing into mans nostrils was
his inspiring into man a reasonable Soule, as a part of himselfe:
so *Rabby Moses Maymonides*. 3.

But by breathing into mans face, I doe not understand any
materiall breathing or blast, but that God, in *causing breath of*
life to breathe through mans nostrils, did withall create the
Soule in the body, and by means of this reasonable Soule crea-
ted in the body, and united to the body by vitall spirits and
breath, man became a living Soule, that is, a living reasonable
creature, living onely a perfect naturall, not an holy spirituall life.
The Apostle expounds these words in this Sense, *1 Cor. 15.*
and doth make this a maine difference betweene the first man
Adam, and Christ the second *Adam*, that the first *Adam* was
onely a naturall Man endowed with a naturall living Soule;
but to be a quickning Spirit, that is, to bee sanctified by the holy
Ghost, and endowed with spirituall life, is proper to Christ
in his creation, for in him the Spirit dwelt from his first con-
ception. 4.

Hence we learne, That the image of God in which mans
was created, was onely naturall and did consist in naturall *Doctrine.*
gifts, which naturally flow from his reasonable Soule, and not
in any supernaturall gifts of the holy Ghost; as true holinesse, *No super-*
and the like: The words of Saint Paul last before named doe
fully prove this. I will here onely adde one strong Reason
and invincible argument to prove it fully. *gifts in the soule of Adam.*

And that is drawne from the mutability of man in the crea-
tion, Reason.

tion, and from his fall, by which Gods image was defaced in him. For it is most certaine, that hee who hath in him that image of God which consists in true holinesse, and in spirituall and supernaturall gifts, hee is not mutable nor subject to fall away, because hee hath the holy Ghost dwelling in him, who is greater then he that dwells in the world, 1 Ioh. 4. that is, then the Divell who worketh powerfully in the children of disobedience. For all true holinesse, and all spirituall graces are the proper worke of the holy Ghost dwelling in man, as all the Scriptures testifie. But Adam in innocency and honour lodged not therein one night, Psalme 49. 12. The Divell at the first onset gave him the foile in his greatest strength of nature and best estate; which Divell with all his temptations and all the powers of darknesse and spirituall wickednesse, the little ones of Christs flocke doe overcome by the power of the holy Ghost and his graces, which they have in their fraile earthen vessels. Therefore the image of God in which man was created, was naturall onely.

Use I.
Our estate
better by
regenera-
tion, then
by crea-
tion.

This discovers Gods goodnesse, free grace, and bounty beyond all measure, and all conceipt and comprehension of humane reason, in that it shewes how God, by mans fall, malice and corruption which made him a slave of Hell and Death; did take occasion to bee more kind and bountifull to man, and to shew more love and goodnesse to him, by repairing the ruines of his fall, and renewing him after a better image then that which hee gave him in the creation, and making him better after his sin and fall, then hee was before in the state of innocency, when hee had of himselfe no inclination to any sin or evill, and bringing him to grace spirituall in Christ, and to an image which cannot bee defaced and to a state firme and unchangeable: when wee rightly consider these things, wee have no cause to murmur at Gods voluntary suffering of man to fall from his estate, which was perfect and pure naturall; but rather to rejoyce in God, and to blesse his name, and to magnifie his goodnesse, for turning his fall to our higher rising and exaltation, and lifting us up by Christ from hell and misery, to heavenly glory which never fadeth, and to a state spirituall and supernaturall not subject to change and alteration.

*Vse 2.
No Apo-
stasie of
Saints.*

Secondly, this Doctrine overthrowes the foundation and false ground, upon which Papists and Pelagians doe build, and seeke to establish their false and erroneous opinion concerning the apostasie of the Saints regenerate, and their falling from supernaturall grace and losing the Spirit of regeneration; which error they seeke to establish by this argument, Because *Adam* in innocency had the holy Ghost shed on him, and was endued with spirituall and supernaturall gifts of holinesse, from which hee did fall by sin and transgression. But here wee see there is no such matter; *Adams* image was onely naturall uprightness; not spirituall, supernaturall, and true holinesse. Hee was but a perfect naturall Man, and a living Soule; Christ, the second *Adam*, onely is called the quickning Spirit, because through him onely God sheds the holy Ghost on men; and hence it is, that though *Adam* did fall away from his estate, which was onely naturall, yet the Saints regenerate and called to the state of grace in Christ, can never fall away totally nor finally into apostacy, because they have the seed of God, even the holy Ghost dwelling and abiding in them.

CHAP. XIII.

Of the womans creation in particular. How without her all was not good. Woman not made to be a servant. Of giving names to the creatures. No creature but woman a meet companion for man, Vses. Of the rib whereof woman was made. Of Adams deepe sleepe: Five Points thence collected. Of Gods bringing Eve to Adam; and two Points thence. Of Adams accepting Eve for his wife, and calling her bone, &c. with divers points thence. Of their nakednesse: demonstrating the perfection of the creation.

GEn. 2. 18, 19, 20, 21. And the Lord said, It is not good that the man should be alone, I will make an helpe meet for him. And every beast, and every fowle God brought to Adam, to see what hee would call them, &c. And Adam gave names to them all: but for Adam there was not found an helpe meet for him. And the Lord

God caused a deepe sleep to fall upon Adam, and he slept; and he tooke one of his ribs and made it a Woman, and brought her to the Man, &c.

These words, and the rest which follow in this Chapter, containe a particular description of the creation of the Woman, which before was touched generally and summarily, Chap. I. 27. in these words, *Male and female created hee them.* In this History of the Womans creation, wee may observe three speciall things: First, the *preparation* to it, or the antecedents immediately going before it. Secondly, the *creation* it selfe. Thirdly, the *consequents* which followed upon it.

In the *preparation*, wee may observe three distinct things: First, Gods *counsell* and resolution for mans well being, *Verse 18*: Secondly, Gods *setting of the Man a worke* to view the creatures, and to exercise his reason and naturall wisdome in naming them, *Verse 19*. Thirdly, the *inequality* which Adam found in the creatures and the *unsuitnesse* of them for his conversation, *Verse 20*.

First, *Moses* brings in the Lord God *consulting* with himselfe, and according to his eternall Counsell *concluding* that it was not good for Man to be alone, and *resolving* that hee would make an helpe meet for him: For these words, *And God said*, are not to be understood of any sound of words uttered by God; but of Gods eternall *Counsell*, purpose, and fore-knowledge now beginning to manifest it selfe by outward action and execution, as a mans mind is manifested by his speech. The things, which God foreknew in his counsell, and purposed, are two: First, that it was not good for man to be alone. Secondly, that hee would make an helpe meet for him. Hence it may seeme strange which God saith, that any thing which he had made should not be good: For did not hee make man alone and single at the first? And did not hee make every thing good, especially man created in his owne image? Was not the image of God, in which hee created man, fully and perfectly good?

To this doubt I answer, that the Man was created good and perfect after the likenesse of God, and there was no defect in his being and substance: But yet, as all other creatures, though they were made good, and there was no evill in them; yet they were

not

All good,
and Adam
good, yet
not to be
alone: how.

not so good as man; so man, though as hee was created in the image of God, was good, yea in goodnesse farre excelled other earthly creatures; yet hee was not so good, but that hee might bee made *more good*, and created in an image of God more excellent then that wherein hee was first made, even in the holy image of the heavenly *Adam Christ*, which farre excels and is immutable. Yea, wee finde by experience that many things which are good in themselves, are not good for all purposes; fire is good in it selfe, and for many uses; but not to bee eaten; and so many other creatures are good, as the flesh of beasts for mans meat, but not without bread and salt, nor raw: So man was created good and fit to rule all other living creatures, even considered alone in himselfe; but it was not good for the bringing of all Gods purposes to passe that man should bee alone; it was farre better that a Woman should bee created meet for him, for the procreation of mankind, for the increase of Gods Church, and for the incarnation of Christ, and the bringing forth of him the *blessed seed of the Woman*, in whom God reveales all his goodnesse and good pleasure. Here then wee may learne two points of instruction.

First, that as God from all eternity in his eternall counsell immutably purposed, so in the first creation of man hee shewed that hee intended all things which hee hath brought to passe in and by the incarnation of Christ, and in the gathering together of his elect Church by Christ, and that hee had in his purpose the *exaltation of man to an higher and better estate* then that in which hee first created him. For it is most cleare and manifest, that *Adam*, being created in the image of God, in all uprightness and perfection of nature; and having all the visible World to view, and to contemplate upon Gods wisdom and workmanship therein; and all the creatures to rule over, and all things necessary for worldly delight, needed no more for naturall and earthly felicity: But yet for all this God said, it was not good that man should bee alone; that is, it was not good for that which God intended, that is, for the obtaining of eternall felicity in and by Christ, and for the full manifestation of Gods goodnesse and glory in and upon mankind. This is that truth, which is so often testified by our Saviour and his Apostles,

Doctr. In Christ a better thing intended then the creation.

where they tell us, that God prepared a Kingdome for his elect from the beginning of the World; and that as an elect number was chosen in Christ before the foundation of the World; so Christs incarnation, death, satisfaction and mediation were ordained before all worlds, as *Matth. 25. 34.* and *Eph. 1. 4.*

Vse 1. First, this sheweth against all Atheists, Pagans, and Hereticks that nothing comes to passe by chance, nothing without the foresight and foreknowledge of God: but hee saw before hee created the World what should befall every creature, and without his will permitting, no evil comes to passe, & without his will ordaining, and his hand working, no good can come to any creature; all things are according to his foreknowledge, and there is no place for idle suppositions of vaine men.

Vse 2. Secondly, as the wicked may here for their terrour take notice, that all their evil deeds are foreseene and foreknowne of God, and hee hath just vengeance laid up in store for them: So the godly may comfort themselves against all Calumnies, Slanders, and false witnesses; all are knowne to God, and hee will in the end make the truth knowne, and bring their cause to light.

Vse 3. Thirdly, wee are hereby stirred up to all diligence in Gods service, and that betimes, seeing God hath so long before hand ordained and prepared all good things for us: All our time spent in praise and thanks before him, is nothing to the time wherein hee hath shewed love to us, in preparing good for us before and from the beginning of the World.

Dott. 2. Secondly, in that it is said, of man created in Gods image in full perfection of nature, that it was *not good*, that hee should be alone: Hence wee learne, that the image of God, and the state wherein man was first created, is not absolutely the best which man can have; but that in Christ there is a better image, and a more excellent state and condition provided for him, which is best of all. This is fully proved, *1 Cor. 15.* where the Apostle shewes, that the image of the heavenly Adam is farre above the image of the earthly, and that the Kingdome which is prepared in Christ for the elect, is such as *flesh and blood*, that is, naturall man cannot inherite.

Vse. This shewes, that wee gaine more by Christ, then wee lost in Adam; and God by mans fall, is become more bountifull to man.

mankind: And wee who in Christ have our hope, have no cause to repine at Gods decreeing, willing and suffering of mans fall, nor to bee impatient under the afflictions which thereby come upon us; seeing the end of all is glory and blisse, and a crowne too high and precious for *Adam* in the state of innocency. More gained in Christ, then lost in Adam.

The second thing in Gods counsell and purpose is, that hee will make *an helpe meet for man*. Here againe it may seeme strange, that *Adam* should need *an helpe* in the state of innocency; for helpe is required when a man is in need, and wants necessities for avoiding evill or gaining some good; which *Adam*, being created in Gods image and having all the World at will, seemed not to want. But to this I answer, that by an *helpe* here, wee are to understand not an helpe to resist any evill, or to gaine some naturall good which hee wanted; but an helpe for obtaining an *higher and more blessed estate*, even the *supernaturall and heavenly* citate of grace and glory in Christ, *the seed of the Woman*: Whence wee may learne,

That the Woman was created not to bee a *servant* to man, *Doctrine* to serve his *naturall necessity*; for hee needed no such helpe *Woman* or service in that estate, being made good and perfect with not made naturall perfection: but to bee an helpe and *furtherance to heavenly happinesse*, and in things which tend thereunto. And albeit the Woman by being *first in the transgression*, and a meanes of mans fall is made in her *desire subject to man*, and to his rule and dominion over her; yet by Christ the promised *seed of the Woman*, shee is restored to her first honourable estate, to bee an helpe to man in heavenly things, and a meanes to winne man, and to bring him to God in Christ by her *chast and holy conversation*, and by shewing a lively example of piety, and of the true feare of God, and giving due reverence to her husband, as Saint *Peter* testifieth, *1 Pet. 1. 23.* to bee a servant.

This Doctrine is of good use: First, to teach men how to use and esteeme their Wives, and wherein especially to seeke their helpe *even in heavenly things*, and in earthly and temporall, so farre as they serve to further them in spirituall. If men could bee brought to understand and beleve this, they would bee carefull to marrie in the Lord, and to match themselves with

Wives of the true religion, godly and vertuous, well approved for piety, faith and knowledge, and truly fearing God.

Ite 2. Secondly, to direct Women, how they ought to frame, beare, and behave themselves towards their husbands; and wherein they ought to strive, study, and endeavour to bee helps to them, even in the way to heaven; Let the daughters of the cursed *Idolatrous Canaanites* beare this just brand, that, like *Iezabel*, they are Inares, and stirre up their husbands to wickednesse, and to Idolatry and cruelty.

Ite 3. To reprove Men and Women, who onely or chiefly seeke fleshly, carnall and worldly helpe, content, profit, and pleasure one from another, and in their mutuall society and conjugall communion; and so quite swerve and stray from the rule of this Doctrine: where wee have much matter of reproofe ministred to us, both of men who take Wives according to their lust, and greedy desire of wealth and riches, not for religion and the feare of God; or who make drudges and slaves of their Wives whom God made to bee helps meet for them; and also of Women who give themselves to bee no helps to their husbands except it bee for the World, no fartherers at all but rather pul-backs and hinderers in the way to heaven, and in heavenly and spirituall things.

Of giving
names to
the crea-
tures.

The second thing, in the preparation to the Womans creation, is, Gods setting of *Adam* a worke to view all living creatures, and to employ his reason and wisdom in giving names to them. Where wee are to note and observe, First, that here is no mention made of the living creatures in the Sea, but onely of those which God formed out of the ground, that is, beasts, and cattell, and fowles of the aire all which were ready at hand, and God might quickly present, and make to passe before *Adam* all kinds of them, that hee might view and name them. Secondly, wee here may observe the intent and purpose of God in bringing them to *Adam*; to wit, the exercise and trial of *Adams naturall reason, wisdom, and knowledge*; which were made manifest by his giving to every kind *fit names*, which God approved and confirmed. Thirdly, the manifestation of *Adams wisdom, and Gods confirming of his judgement,* which

which hee shewed in naming every kind of earthly creature with a name agreeable to the nature of it. For whatsoever *Adam* called every living creature, *that was the name of it*; that is, that name was ratified by God. Yea also, because there was no use of names, whereby the creatures might bee knowne to any other or revealed, (there being as yet no man besides *Adam* himselfe, nor the Woman yet made to whom hee might shew them by their names) I am induced to thinke, that *Adam* gave such a fit and proper name agreeable to the nature and qualities of every creature, that the creature, being called by that name, would come to *Adam* whensoever hee called upon it; such was the obedience of the creatures to Man, and such was mans wisdom to rule them, and so excellent was his knowledge of their severall natures and qualities. From which observations thus opened wee may learne:

That, in the state of innocency in the first creation, man had *perfect naturall knowledge* of all naturall things, arising and springing immediatly from his naturall soule, and the powers and faculties thereof, which were naturall principles created in him; he had no need to bee taught by any instructor, in any art or knowledge fit for his state and condition, nor to learne by experience as now we doe since the fall.

Now, seeing *Adam* was thus perfect in naturall knowledge of all things which concerned his naturall state and condition, and yet was seduced by the woman, & the serpent: This serves to teach us, that no naturall knowledge, gifts, and abilities can uphold and sustaine a man against spirituall enemies, and temptations; that power is proper to supernaturall grace, neither can naturall reason dive into the depth of heavenly and supernaturall things. If naturall wit and reason could have conceived the spirituall meaning of the *tree of life*, and of the *tree of knowledge of good and evill*; surely *Adam* would first have eaten of the tree of life, and not by any meanes have beene tempted and drawn to eat of the tree of knowledge of good and evill: For he who was created good, could in no case wittingly have neglected the tree of life, and desired the other upon any false suggestion. Wherefore let us not build upon *nature*, but wholly upon *grace*, in things which concerne eternall life and heavenly happinesse.

Doctrine.
Adam perfect in naturall knowledge.

Use.
The best naturall knowledge cannot uphold.

Hee

He that followeth naturall reason for his guide in the way to heaven, may easily bee carried aside, and fall into the crooked wayes of error, which lead unto hell, and speedily fall into the pit of destruction.

The third thing to be noted in the preparation to the womans creation is, the *inequalitie* which *Adam* found in all the creatures to be his mates and companions, and their unfittnesse for his conversation to be an helpe meet for him: this is in these words, *but for Adam there was not found an helpe meet for him.* The words seeme to sound, as if God had brought the creatures before *Adam*, to see if either he himselfe, or *Adam* could find one among them all fit to bee a consort for *Adam* and a meet help. But the purpose and intent of God was to imploy *Adams* wit, and to take an experiment of it, as is before noted: And as for God, hee knew well enough what was to bee found among all the creatures, hee needed not either to seeke for *Adam*, or to set *Adam* to seeke a meet helpe among them: Yea, hee had said before, *I will make an helpe meet for him.* The meaning is, that when *Adam* had viewed and named all kinds of earthly creatures, hee found them all so farre inferiour to himselfe, and so unlike in nature, that they could not all yeeld him an helpe meet for him. The word *קנח*, which is here translated, *meet for him*, some would have it to signifie *against him*, which is most absurd; For the Woman was not made a perverse creature to thwart Man; then shee had beene a Crosse and an Hell, not an helpe. *Tobias* would have this word to signifie *contrary to him*, because the Woman in her naturall members or parts is contrary to Man; which is also absurd. Neither doth this word signifie *as one before him*, that is, as *Kinchi* expounds it, as one to stand before him, and to attend him as a servant; for then God would not have made her of his owne substance; but of a meaner and inferiour matter: But the word signifies, *as one which is his second selfe*, made in the same forme like him, as a picture is drawne in a table set just before a mans face, and over against him, that it may in all parts answer to his shape and feature. Such an helpe *Adam* could not finde among all earthly creatures; but such a one God purposed, and resolved to make for him, even one who should be his second selfe, made of his

his owne substance, and in the same image of God, and consisting of a living reasonable Soule (as hee did) and of a body in all parts and members, and in forme and shape fully like to his body, (onely the difference of sex excepted.) This common sense and experience doth shew and teach, and therefore, this is the true sense and meaning of this phrase, *I will make an help meet for him.* And hence wee learne:

That man created in the image of God doth so farre in nature, former and substance excell all living creatures, birds, beasts and living things on earth, that none of them all is a meet consort or companion for him to converse with. Some delight hee may take in ruling over them, and in their service and obedience; but no true or solid content in their society and conversation. As *Adam* found this in the state of innocency, and in his pure uncorrupt nature; so all *Adams* sons of the best temper ever abhorred to bee excluded from humane society, and to converse with birds and beasts. *David* counted it worse then death to live among wild beasts in the desarts, and complained bitterly of it; *Psalm* 42. and could not bee satisfied till hee had drawne to him all discontented persons, and them who durst not shew their heads for debt, *1 Sam.* 22. 2. So did austere *Eliab*, when *Iezabel* made him flee for his life into the wilderness, *1 King.* 19. And never any of Gods Saints delighted to live in the wilderness onely, among beasts and birds without humane society, except in times of cruell persecution, as appeares, *Hebr.* 11. or for some speciall triall and temptation, as our Saviour, *Mark.* 1. 13. and his forerunner *John* the Baptist, *Luk.* 1. last verse, to harden him and make him austere, and a second *Eliab*.

This admonisheth us to esteeme the society of men as a great blessing of God; and not to set our delight on dogs, horses, hawkes, and hounds, more then in the company of men, as many doe, which is an argument that they are degenerate from the nature of men.

Secondly, this discovers the beastly dotage of many Romish Saints, and of the Monkes, and Anachorites of the Church of Rome, who count it an high point of perfection to live in caves, and dennes, and cottages in the wilderness remote from all humane society, and to converse onely with beasts, yea and

Doctr.
None but
Woman a
meet com-
panion for
Man.

Vse 1.

Vse 2.

to preach unto them, as *their Saint Francis* is by them recorded to have done, and have called ravenous Wolves his *bretheren*. God made man a *sociable creature*, to delight in humane society, and hath given him a mouth and tongue to speake his minde to others, who can with reason hear and understand him. Hee who will follow Christ must not looke on his owne things, but on the things of others; and must impart all his holy meditations to as many as hee can, if hee hath any in him: Otherwise hee hides his *talent*, and covers his candle *under a bushell*, which favours of *Satanicall* envy; hath no reliſh of Christian kindnesse and charity.

Of the rib,
whereof
Woman
was made.

I might here observe the conformity of Woman in her nature and frame unto man, and the sweet harmony and concord which, by the law of nature and creation, ought to betweene Man and Woman; but I have in part touched it before, and shall have more occasion hereafter.

I proceed to the creation it selfe, laid downe in the 21. and 22. Verses: wherein I observe, First, the matter of which the Woman was made, to wit, a Rib of the Man, Verse 21. Secondly, the manner, Verse 22: In this matter; First, it is shewed, that God caused a deep sleepe to fall upon Adam, such as makes a man senselesse of any thing which is done to him; so the Hebrew word *תרדמה* signifies. This sleepe was not naturall, but an extraordinarie sleepe which God made to fall on him; a sleepe which came not from any violence done to nature but by the powerfull hand of God making man to sleepe quietly, so that hee did not feelee what God did to him. Secondly, it is said, that in this deep sleepe God did take one of Adams Ribs, and closed up the flesh in stead of it. Here divers questions are moved by divers interpreters: 1. Whether it was one Rib, or a paire of ribs. 2. Whether it was one of Adams necessary Ribs; one of the twelve, which every man hath naturally in his side; or whether an extraordinary Rib, made in Adam for the purpose. 3. Whether Adam was cast into stupidity to take away paine and feare, or whether for some other cause.

Some thinke, that if it was a Rib created in Adam above the ordinary number, then Adam was made a monster. Others say, that if it was an ordinary Rib; then Adam was after wards a may-med

med man, and wanted a necessary naturall part. But I conceive this to bee the truth:

First, that it was but *one Rib*, or at least one paire of Ribs; so the text affirms.

Secondly, it was not one of *Adams* necessary Ribs, required to make him a perfect man; but a Rib above the ordinary number, which God created in *Adam* of purpose, and yet *Adam* was no monster, neither was it a superfluous part: for as *Adam* was created the common stock and root of all mankind; so it was requisite that hee should have one Rib extraordinary created in him above other Men, whereof the Woman was to bee made, and he nevertheless remaine perfect and complete as any other man afterwards.

Thirdly, *Adams deep sleepe* was not to take away sense of paine; but a mystery of building the Church out of Christs death, under which hee slept to the third day. And it is said, that God closed up the flesh in stead thereof, or in the place thereof; not that God left a scarre or hollow place, or that God created flesh to fill up the place of the Rib; but onely closed up the flesh in the place where hee tooke out the Rib, so that no scar or print did there appeare, but man appeared most perfect, and without mayme or signe of any wound.

In the second place, for the *manner* of the Womans creation, it is said, that *God made this Rib a Woman* or *builded it up* to bee a Woman, as the words run in the Hebrew; which word implies, that as children are derived of their parents to build up their familie; so the Woman was derived from *Adam* to build up his great family, mankind, of his owne nature and substance; and that his posterity might spring wholly from him, both in respect of himselfe, and of his wife their common Mother, which was taken out of him. I omit needlesse questions, and ridiculous collections which some have here made: as, that the Woman being made of a bone is hard hearted, and such like. The profitable points which I observe from hence, are these following:

First, wee are here taught by mans falling into a deep sleepe, senselesse like death, that the Woman might bee taken and formed out of him, That God in the creation foreshewed, that the spouse
of

Doftr. 1.

Our of
Christ dy-
ing the
Church is
raised.

of the second *Adam Christ*, even the true Church should be purchased by the death of Christ, and the blood drawne out of his side; and Christ, by his *sleepe in death*, should make way to raise and build up his Church. That the first *Adam* and his Wife in her creation were the *types and figures* of Christ and his Spouse the Church, I need not stand to prove; the Apostle hath done it sufficiently, *Ephes. 5. 25, 26, 32.*

Vse 1.

This serves for much heavenly instruction; as first, to put us in minde of the unity which is betweene Christ and his Church; and to make us, as wee desire, to bee a true and chaste spouse of Christ; also to labour to be spiritually united to him, & never rest till wee feele and perceive that wee are borne of Gods immortal seed, even of his Spirit.

Vse 2.

3.

4.

Secondly, to make us ascribe our being wholly to Christ, as wee are the true, holy, and regenerate Church and people of God, and of the heavenly family. Thirdly, to make us love Christ, and to meditate on his death with all holy reverence and tender affection, as the thing by which wee are purchased; yea to make us ready to conformance our selves to Christ in his death, by suffering for the good of his Church. Fourthly, to make us see, that the creation was as it were a shadow of Gods restauration of the World by Christ, and that the restauration is the substance by which the creation is perfected.

Doctr. 2.

Vse.

Secondly, God made the Woman of *a Rib*, which was a part of the mans body; which teacheth us, that Woman must by the course of nature yeeld to man the *prebeminence*, as being made out of him; this the Apostle also teacheth *1 Cor. 11. 7, 8.* And this admonisheth Women to give due respect to their husbands, as is meet, in the Lord, and not to usurpe rule and authority over men.

Doctr. 3.

Thirdly, God made Woman of Mans substance; which teacheth, that Woman is *neare* and ought to bee *deare* to Man, as a part of himselfe; which the Apostle confirms, *Ephes. 5.* And here all harsh and tyrannicall husbands are justly noted; and their doings reprov'd.

Doctr. 4.

Fourthly, the making of the Woman of a bone, a solid part, teacheth us, that shee is made to bee a *solid helpe and stay* to man, and ought so to be in his family. And hereby husbands are directed

to

to esteeme their wives, as the stay of their family. And wives to strive to bee helps.

Fifthly, in that God made the Woman not out of mans *head* *Doctr. 5.* nor *feet*; but out of his *side*, hereby hee hath taught us, that wo- Wives are men must not bee *too high* and proud as the head, nor *too low* continuall vassals as the feet, but comforts and companions of their husbands in the whole course of their life, partakers of the same grace, and of the same honours and dignities; yoke-fellowes in the same labours and cares in this World, and *cobeyres* of the same glory in the World to come. The wise-Man confirms this fully by the description of a vertuous Woman, which is reformed after the true image, in which shee was created, *Prov. 31.* For hee describes her to bee one who comforts with her husband in labour and provident care, and drawes equally with him in the same yoke, and partakes of the same honour, and respect both in publike and private. The holy Prophets also and Apostles shew, that the Woman is made to bee Mans inseparable companion, *Mal. 2. 14.* even the desire of his eye, and the joy of his glory, on whom especially hee sets his mind, *Ezech. 24. 16.* and that mans delight must bee to have her continually at his side, and her delight must bee to present her selfe to his eyes as a looking-glasse, in which hee may behold *his owne glory*, even the image of God, in which hee was formed first, and shee after him, *1 Cor. 7. 10, 11.* where the Apostle forbids the Wife to depart from her Husband, and the Husband to put away his Wife, and their defrauding one another of mutuall comfort by separating and living apart. For as man is the image and glory of God; so the Woman is the glory of the Man, *1 Cor. 11. 7.* in whom man may behold, as in a glasse, the image of God in which hee was created. And therefore the holy Apostles who were married, as *Peter*, and the bretheren of the Lord, in their travelling to preach the Gospell, did lead about their wives, as Saint *Paul* testifieth, *1 Cor. 9. 5.* Also Saint *Peter* speaks plainly to this purpose, *1 Pet. 3. 7.* where hee injoynes husbands to dwell with their Wives according to knowledge, giving honour to the Wife as to the weaker vessell, and as being cobeyres of the grace of life; that is, as a man is indued with more knowledge, so it is his duty to dwell and converse with his Wife

Wife *wisely as a man of knowledge*: and as wee tender those necessary vessels which are usefull for us, and the more weake and brittle they are, the more wee take care for them, and have a continuall eye over them; so men ought to bee more carefull over their Wives, because they are the *weaker sex*; and to give them *more respect*, honour and shield, and more to esteeme of them by having a constant eye towards them, and keeping them in their sight and presence, as much as may bee; and so much more, because they are *coheires of the grace of life*, and must draw joyntly together as under the same yoke in the way to heavenly happinesse.

Vse 1.

This Doctrine of truth, written in our hearts in the creation, should bee a guide and direction unto us all in the whole course of our lives: It directs Men how to esteeme their Wives, and to beare themselves towards them; and Women how to behave themselves before their Husbands, that the one ought not cast the other behind as an unfit and unworthy mate and companion: the Man must not run too farre before, and leave his Wife behind, either in worldly estate, or in grace and in the way to heaven; nor the Wife draw back and lagge behind, either through careleseness, or mean conceipt of her owne frame, nature and sex; but both must draw cheeke by cheeke, and side by side, and by joynt strength and endeavour draw on, & pull, and put forward one another, as a couple that are by the yoke which God imposed on them in the creation fast tied together. This

Gal. 6. 16. is the will and law of God, and they that *walk by this true rule*, peace, prosperity and blessing shall bee on them all their dayes, and the end of their labour shall bee an eternall Sabbath in heaven.

Vse 2.

Secondly, it serves to reprove the great corruption which is daily seene among Men and Women in this miserable World, by meanes of which the World appeares to bee very much out of frame. Some men, like *Turkes and Italians*, make no account of their wives, but as of slaves to serve their lust, and as footestooles to tread upon, and trample at their pleasure. Some, like *savage Indians*, make them drudges to toile and labour for them as Oxen and Horses, and to serve them as servants and slaves. Some account them *weake creatures*, not capable of any great know-

knowledge or wisdom, and thereupon neglect the care and pains of instructing them, and teaching them, and imparting their knowledge to them, & drawing and pulling them on in the same way, and causing them to go on with themselves in an equal pace. And so again, some women esteeme their husbands as men that are bound to serve, please, humour and flatter them in all things which they desire; and that the maine care of the man should bee to deck, adorne, and set forth his wife as his *Idoll* in all costly apparell, and toyish painting, and vanities, as if shee were made to feed his eyes with her ornaments, and vanishing beauty. And on the other side, some out of a base mind and slothfulness think it belongs not to them to bee fellow builders of the family, equall to their husband in honest care, labour and industry for the common good of the family, or in grace and spirituall gifts; in all which they must bee partakers in their measure and proportion. Let such transgressors of the law of nature bee assured, that as they come short of common humanity, so much more of the grace and glory of God.

The third thing in the history of womans creation, is the *consequents* of it.

The first, that God brought her to the man, *vers. 22.*

The Second, that *Adam* accepted her, as an help meet for him, that is, as his second selfe, a most pleasing and delightfome companion of his life, and most helpfull to build up mankind, *ver. 23.* upon which *Moses* by inspiration of Gods spirit, inferres by way of necessary conclusion an excellent doctrine, which hath both a morall and propheticall meaning.

First a naturall morall sense, to wit, First, that a mans wife is nearer to him, and ought to be esteemed dearer than his naturall parents, and to her he must cleave, though it be with leaving them. Secondly that in creating the woman, and joyning her to man in marriage, God did prefigure and fore-shew the infinite love of *Christ* to his Church, and the love of the Church to *Christ*, and the spirituall and mysticall union which is between them; as is noted *Eph. 5. 32.*

The third consequent is, the nakednesse of the man and woman, which was without shame or any inconvenience in their first creation before their fall, *ver. 25.*

3. Consequents.

1.

2.

3.

P

First,

1. First, it is said that God brought her to the man, that is, so
 Of Gods soonc as God had made and formed her of mans rib, he presen-
 bringing ted her to him to be his wife, and so an help meet for him; we
 Eve to Adam. must not thinke that this bringing of her to him was onely a
 daw. setting of her before his eyes, and shewing her to his sight; but
 that God withall declared to the man how, and whereof he had
 made her, even of a rib taken out of him, and did offer her to
 him for a wife and equall comfort; so much the phrase of bringing
 her to him doth import. From whence we learne,

That the marriage of man and wife is *the ordinance of God in*
the state of innocency, and God is the first *Author* of it, and the
Doctr. 1. first *match-maker* between man and woman in the first creation!
 Marriage the ordi- Our Saviour also testifieth this in the gospell, *Mat. 19. 6.* saying
 nance of God. that by vertue of Gods first ordaining of marriage, man and
 woman married together *are no more twaine, but one flesh*. And
 whatsoever God hath thus *joyned together, no man ought to put*
asunder.

Reas. 1. And there is good reason why God should be the first au-
 thor of marriage; Because it is the onely lawfull meanes of
 bringing forth people to God, and of propagation of mankind;
 and it is such a ground and foundation of the Church, that with-
 out it God cannot have *an holy seed*, as the Prophet intimates
Mal. 2. 15. which point serves.

Vse 1. First, to shew that marriage is *honourable* in it selfe, in the na-
 ture of it, among all men and women of all sorts, orders and de-
 grees, as the Apostle teacheth, *Heb. 13. 4.* And the Popes and
 Church of Rome, in counting marriage a kind of fleshly un-
 cleanenesse, and defilement, discover themselves to be opposers
 of Gods ordinance, and violaters of the law of nature.

Vse 2. Secondly, to shew that the best celebration of marriage is,
 when it is *solemnly celebrated*, and man and woman joyned to-
 gether by Gods publike Ministers, who stand in the place of
 God, as Ambassadors, and are his mouth to blesse his people:
 For then God is after a secondarie manner the author and match-
 maker; And his ordinance being thus observed, and the marri-
 age blessed by his ministers, there may be more hope of blessing
 upon it, and upon the parties joyned together.

Vse 3. Thirdly this, In going about marriage men and women ought
 chiefly

chiefly & first of all to consult with God, to looke up to him, & to seeke his direction and assistance by humble, fervent and faithfull prayers and supplication. It is onely he who knoweth fittest matches and comforts for every one, and can give to man an help meet for him.

Fourthly it discovers to us the abomination, and unnaturall filthinesse of whoredome and fornication, wherein men and women do joyne and mingle themselves together without God, the Divell and fleshly lust leading them. No marvell that Adulterers, whoremongers, and fornicators, are so often in the Scriptures excluded out of the *kingdome of God*. *Vse 4.*

Secondly, wee hence learne. That pure marriage, which is Gods ordinance, is of one man with one woman. For God had an excellency and *over-plus of spirit* in the creation; and yet hee made *but one Woman* for *Adam* who was but one man; & why? but that *he might seeke a godly seed*, as the Prophet saith, *Mal. 2. 15*. Our Saviour also teacheth in the Gospell that a man ought to have *but one wife* while he and shee liveth; and God from the *beginning*, even from the creation, shewed that he did not allow *Polygamie*. And in old time God tolerated it in some of the Patriarchs and Prophets, *not as a thing naturally good and allowable*; but as a type and *figure of Christ* and his severall Churches, which, as severall spouses, he gathers to himselfe out of Jewes and Gentiles, *Cant. 6. 8*. *Doctr. 2.*

This, being so, teacheth every man to bee carefull, circumspect and inquisitive in choosing to himselfe a Wife who is to bee his perpetuall consort and companion of his life. It is good counsell of a wise-Man, which he gives to all; that *There ought much deliberation to bee used in doing a thing which is to bee done once for all, and if it bee done amisse, can never bee amended*; And such is a mans taking of a woman to bee his Wife, shee is once taken for all, and during her life, hee may not seeke a better, nor can bee eased of his burden if shee proveth froward, perverse and contentious: hee who finds a good wife, gets a meet helpe and continuall comfort to himselfe; but hee who takes a brawling wife, puls upon himselfe a perpetuall crosse and clogge. *Vse.*

The second consequent, is *Adams* free and willing acceptation

tion of the woman to bee his wife, and so an helpe meet for him, in these words, *And Adam said, This is now bone of my bone, and flesh of my flesh; shee shall bee called Woman, because shee was taken out of man, Verse 23.* wherein wee may note three things worthy to bee considered.

First, that God having made a wife fit for Adam, doth not by *active or commanding power* and authority put her upon him; but having shewed her to him, what one, and whence shee was, suffers him to accept and choose her freely of his owne accord, and makes not up the marriage till Adam doth cheerefully, upon certaine knowledge of her nature and disposition, accept her for his wife and second selfe. Whence wee learne,

Doctrin. That Marriage, according to Gods ordinance, is a *free voluntary contract made betweene a Man and his Wife, made with the well liking and mutuall consent of both parties.* Though Fathers are said to *take Wives to their Sons*, and to *give their Daughters* to bee wives, *Exod. 34. 16.* And some Sons are said to *desire their Fathers* to give them such, or such wives, as *Gen. 34. 4,* and *Jud. 14. 2.* Yet they ought not to impose wives on their Sons without good liking and free consent, nor give their Daughters in marriage *against their wils*, as appears in the example of *Rebecca*, whose consent was *first asked* before shee was promised to *Isaac, Gen. 24. 58.* And there is good reason of this: Because, where mindes, hearts, & affections are not united in two parties, they cannot delight to draw cheerefully under the same yoke, nor bee an helpe or stay one to another. Now a wife is ordained of God to bee *an helpe* to her husband, and the *desire of his eyes*, and to draw with him in the same yoke; and hee is to bee *a shelter to cover*, and *a stay* to uphold her all his life. Therefore reason requires that marriage should bee a free and voluntary contract made with the well liking and mutuall consent of both parties.

Use. This Doctrin serves to reprove divers sorts of people, and to condemne divers marriages. First, marriages of Persons *under age*, before the parties have knowledge and discretion either to make a fit choice, or to order their affections. Secondly,

mar-

marriages of *wards*, who have wives *imposed* on them under great penalties. Thirdly, *forced marriages*, unto which children are compelled by violent and tyrannicall Parents, or cruell unjust *guardians*, against their mind and liking; on such marriages there can bee no blessing hoped for nor expected, but much mischief and many inconveniencies, adulteries, and whoredomes, and many discontentments of life, as experience teacheth.

The second thing here to bee noted is *Adams* speech; *This is now bone of my bone, and flesh of my flesh; &c.* by which it is manifest, that God, in presenting the Woman to him, did declare whereof hee had made her, and of what nature and kind shee was. Some ancient and moderne Writers doe gather from hence, that *Adam* was divinely inspired with the Spirit of Prophecie, and had understanding of hidden mysteries, which hee had never seene, heard, nor learned from any; because so soone as God brought the Woman, hee could presently tell *whence shee was*, and *whereof* shee was made, without any information. But this is a vaine and false surmise; for no Prophet could at any time know and declare *secret things* beyond *sense and reason*, without *revelation* either in a dreame, or vision, or word spoken to him by God. To know mens secret thoughts or doings without revelation or word from God, is proper to God, and to Christ, and to the Spirit, which searcheth all things; undoubtedly therefore, when God brought the Woman to *Adam* and presented and offered her to him, hee did withall declare how and whereof hee had made her, of the same nature, and framed her in the same image, as I have before touched: For, in marriage-making, there are such declarations going before to draw affection and free consent, and externall informations by outward meanes; and this was a true platforme of marriage.

Hence wee learne, That men and women must not bee lead *Dollrine* unto marriage by secret inspirations, and divine revelations: What But by knowledge gotten by experience, inquiry and information. Lust and fleshly desire are *blind guides* to marriage; *must lead* as wee see in the Sons of God, the seed of *Seth*, who by beauty *to marriage* were drawne to take to wives the *Daughters of men*, who were

of Cain's carnall and profane posterity, *Gen. 6. 1.* and in *Esau, Gen. 27.* A wife was chosen for *Isaac* upon knowledge and experience of her vertue, modesty, and hospitality, and therefore God blessed the match. And *Boaz* tooke *Ruth* to wife, not for riches or kinred, but because shee was knowne a *vertuous Woman, Ruth 3. 11.*

Vse.

As this Doctrine serves for direction and exhortation to men and women, to ground their coniugall affections aright upon knowledge, experience, and good information; which is a course most commendable and agreeing to Gods ordinance: So also for reproofe and conviction of Anabaptists, Enthusiasts, and Antinomians; such as *Iohn* of *Leiden*, and they of his sect; the Anabaptists of the family of love, who challenged women to bee their wives upon pretence of inspiration and divine revelation; and, when they had satisfied their lust on them, and were enraged with lust of others, did upon the same pretence either murder, or cast them off, and take others; Gods wrath for this horrible sin and disorder pursuing them, and giving them up to monstrous and unnaturall lusts, and at length to miserable destruction. There are some who too much resemble these miscreants, and hereby also are reprov'd; I mean them who, like lustfull *Shechem*, upon the first sight are set on fire of lust, and are so strongly carried by it with violence, that they must have one another, or else they will dye or bee distracted. Such matches and marriages for the most part prove unhappy and uncomfortable; if any doe not, it is a great mercy of God, and a favour which ought to bee acknowledged with all thankfulness.

3. The third thing here to bee noted is the manifest sense of *Adams* words, which is, that the Woman was not onely *bone* of *his bones*, but also *flesh* of *his flesh*; that is, shee had both of his flesh and of his bones in her concurring to her substance. Whence wee may probably gather,

Doctr. 1. That the Rib of which the Woman was made, was not *one bone*, that is, an halfe Rib taken out of one side; but *bones*, that is, a paire of Ribs, or whole Rib taken out of both sides. The Hebrew word *עצמות*, that is, *my bones*, intimates so much; and that this Rib was not a bare naked bone, but had some flesh cleaving

ving to it, because hee calls her *flesh of his flesh*; as being made of his *flesh* as well as of his *bones*. This is a matter of no great moment; but, being a truth necessarily implied in the words of the text, it may serve for speciall use.

First, to put us in minde, that *Adam*, the first man, was the common stock and root of all mankind; and not onely all *Adams* posterity were wholly contained in *Adam* alone; but also the first woman, the Mother of us all, had her first vitall life in *Adam*, and was a part of his living flesh and bones. And, as in the first *Adam* all mankind had their naturall being: so in Christ all the elect and faithfull have their spirituall being and whole life, and even the Church, Christs spouse, the Mother of all true beleevers, hath her being wholly from Christ; and therefore to Christ wee must ascribe our whole spirituall being and new birth. The Father, by his Spirit shed on us through Christ, begets us to himselfe of his immortall seed, his Spirit, *to the lively hope, to the inheritance incorruptible and undissolved, that fadeth not away, reserved for us in heaven.* Vse 1.

Secondly, it serves to worke constant love betweene man and his wife, and to stirre up man to love his wife as his owne flesh; and every woman to love her husband as every part of the body loves the body whereof it is a part; and also to provoke men to love one another, as being a most naturall affection of one member to another in the same body. As for them who are envious, and men-haters, and cruell persecuters; they are here discovered to bee children of the great man-murderer the Divell, and with him they shall have their portion. Vse 2.

Secondly, in that *Adam* gives this as a reason of his free accepting of his wife, because shee is of the same nature and substance, bone of his bones, and fit to bee named *אִשָּׁה*, *Woman*, or as one would say *a she-man*: Hence wee learne, that the best ground of marriage and band of love is similitude of natures and dispositions; and unity of heart and spirit, by which they are both alike affected. This is that which the Apostle teacheth, were hee saith, *Bee not unequally yoked; for what concord can there bee betweene light and darknesse, righteousness and unrighteousnesse?* that is, contrary natures and dispositions? Doctr. 2. Similitude of manners the best ground of love.

2 Cor. 6. 14. This rule *Abrahams* faithfull servant followed in chusing a wife for *Isaac*: as hee knew *Isaac* to be charitable and kind to strangers and given to hospitality, so hee made his prayer to God to direct him to find a wife for him of the same disposition; and when hee found *Rebecca* to be such a one by the entertainment which shee gave to him being a stranger, hee would not rest till hee had gotten the consent of her, and her parents, and friends; *Gen. 24.* The neglect of this rule God forbids in his law, and threatens with a curse, *Deut. 7. 3.* It was that which made wife *Solomon*, prove a doating foole in his old age, because wives of a contrary religion turned away his heart, and made him build high places for Idols, *1 Kings 11.* *Ahabs* matching with *Iezabel* an Idolatrous worshipper of *Baal*, made him an Idolater and a slave, who sold himselfe to all wickednesse when his wife *Iezabel* stirred him up, *1 King. 21. 25.* And *Iehoram* the Son of *Iehosaphat* King of *Iudah* by taking to wife the daughter of *Ahab* of a contrary religion, brought miserable destruction upon himselfe and his whole family, *2 Cron. 21. 6.*

Use 1.
A rule for
chusing.

This Doctrine serves for admonition to all Men, to be wary and circumspect in the choice of their wives; and if they be vertuously and piously affected, and have a desire to live in the feare of God, and to build up a godly family, to have a speciall eye and respect of true religion, as well as of a good naturall disposition, and good education and behaviour. A godly Man must seeke a godly Wife, a kind and liberall Man a free hearted Wife; and a courageous Man a Woman of courage; that they may both draw one way. It is true, that sometimes in case of notable infirmities bearing sway in Men, Women of contrary disposition may be usefull and fit Wives to correct, amend, or moderate their corruptions; a Woman of a meeke and patient disposition may assuage the heat of her Husband being hasty and cholericke, and so be an helpe meet for him. A wife *Abigail* may prove a necessary & helpful wife to a foolish *Nabal*, and by her wisdom may overcome his folly, and by her liberall hand may make amends and prevent the mischief of his churlishnesse. But it is no wisdom either in Man or Woman to runne such a desperate hazzard, in confidence of their owne wisdom,

vertue or abilities. For wee find by experieñce, and it is a thing commonly seene, that Men and Women, by reason of humane frailty and naturall corruption which remaine in the best, are more subject of the froward to learne perversenesse, then by the wise, meeke and liberall comforts to be drawne from their folly, fury and churlishnesse: and therefore though in case when an hard lot befalls Men or Women, they must make the best they can of that which is too bad, in hope that God will blesse their vertuous and godly endeavours; yet the best rule which godly Christians can observe in the choice of wives is, to choose such as are like affected and vertuously disposed as they themselves are; to regard chiefly the unity of Spirit; and the similitude of nature and disposition; which is a thing here taught by God in the creation and first marriage betweene Adam and Evah, the first Father and Mother of all mankind.

Secondly, we may gather from this doctrine, that there can bee no hope or expectation of good from *unequall marriages*. And when men for carnall, worldly and politike respects, yoke themselves with wives of a contrary disposition and religion, daughters of a strange God, and vassals of Antichrist, there seldome or never followes a blessing. For just it is with God, that when men and women walke contrary to God, and reject his right rule in their marriages, and in laying the foundation of their families; God should walke contrary to them in their whole course of life, and should crosse them in their endeavours, and bring their families to confusion.

The third and last consequent of the womans creation, 3. *Consequent*, that they were both naked, the man and his wife, and that they were not ashamed, ver. 25. In which words, wee are not in any case to understand by *nakednesse*, either want of necessary apparell, (for in the state of innocency there was no need thereof, and therefore no want of any) nor any want of naturall abilities or vertues, needfull for beauty, comelinesse, and ornament, or for naturall perfection; All such nakednesse, and want came in by sin, and after their fall: But here they are said to be *naked*, because they neither had nor needed any cloathes, or covering of their bodies, which were in all

178.21.

Of the nakednesse of
Adam and
Eve.

all parts most comely and beautifull : Their skin was not rough, over-growne with haire like beasts, nor with feathers like birds, nor with hard scales like fishes ; but their skin, faire, white, and ruddie, was comely in it selfe, and beautifull to their owne eyes, more then all ornaments of silke, fine linnen, and all jewels of gold and silver, set with the most glorious and precious stones, of most resplendent colour and brightnesse. And their bodies were of that excellent temper and constitution, that they neither felt nor feared any distemper of heat or cold. The aire and all the elements were tempered according to the temper of their bodies; and all things were pleasing, wholesome, and delightfome unto them ; and to all living creatures they appeared lovely, and full of beauty, and majestie. It was the creatures delight to see them, and to looke on them ; and it was their joy to see the creatures admiring them, and rejoycing in their sight and presence. And therefore there was no cause or occasion of any shame, or of any feare to shew their simple naked bodies, and to have every part and member openly seene ; no uncomlineesse which needed a covering, but all parts and members were beautifull in themselves, and composed together in a comely order and frame. This is the true sense and meaning of the words ; Wherein we have this plaine doctrine,

Doctr. 3.
The crea-
tion per-
fect.

That the worke of God in the creation of our first parents was perfect without error ; the image of God appeared in their bodies, and bodily forme and shape; they were full of all naturall grace, beauty, and comlineesse, in all parts and members from the crowne of their heads to the sole of their feete ; the glory and wisdome of Gods workmanship shined in them most clearely to their owne eyes, and the eyes of all creatures. The truth of this appeares most manifestly in the words ; for, certainly, if there had beene any least blemish or unseemely member in their naked bodies, they would have beene ashamed to goe and appeare openly bare and naked without covering; therefore I need not stand to prove it with many arguments: this one is sufficient, That all the forme, beauty and comelineesse of the most goodly Men and fairest Women that ever were, or are in the World, gathered together, and composed in the body of one Man or Woman; the goodly personage

of

of Ioseph or Adonijah, the beauty of Absalom and Abisag, and the glory and comlineffe of Solomon, and all other formes and beauties named in histories, are but the *ruines, reliques, dimme shadows and defaced scraps* of that beauty and comelineffe which was in the naked bodics of our first parents, and in every part of them in the creation. And therefore our reason and senses may judge what comlineffe was in them.

This point considered is of great force to provoke and stirre up men to acknowledge with all thankfulness Gods bounty to mankind in the first creation; and how exceedingly they are bound to love, and honour, and serve God for the naturall gifts & abilities with which God at the first did fully furnish man; not onely for necessity and welbeing, but also for glory, beauty, ornament and comelineffe in the eyes of all creatures. And although our first parents forfeited these blessings by their disobedience, and have defaced by sin this excellent beauty: yet wee see Gods goodnesse abounding to us in this, that hee imprints in many of us some stamps and foot-steps of the image, in which wee were created, that wee may by the *ruines* which remaine, judge of the building of mans body, and of the beautifull frame wherein God at the first created us.

Vse 1.
Acknowledge Gods bounty.

Secondly, wee may hence gather comfortable assurance, that as God did create man in admirable beauty at the first in the creation, and made him comely in the eyes of all creatures, in all parts of his body, so that it was no shame but a glory to walke naked without cloathes or covering: So, much more, in the work of redemption and restauration by Christ, God both can and will repaire our vile bodies, and restore unto them their first beauty and glory with great advantage, and make them *like the glorious body of Christ*, and reforme them after his heavenly image of holinesse, which so farre exceeds the first image, as heavenly excels earthly, spirituall and supernaturall excels naturall, and incorruptible and immutable surpasseth that which is fading and vanishing. For, the worke of redemption and restauration is a worke of greater goodnesse to men, then the worke of creation; and as it excels, so the effect of it must bee more excellent. In this worke God stretcheth forth his omnipotent hand, and all his goodnesse further then

Vse 2.
In Christ the glory of our bodies shall be restored.

then in the creation; there hee created all things by his eternall Word the Son, and by his Spirit working with him, but here hee gave his Son to bee incarnate, and the eternall Word to bee *made flesh*, and to suffer and dye, and bee made the price and ranfome of our redemption; and, for the perfecting of this worke, hee doth in, and by, and through his Son give and communicate his holy and eternall Spirit to dwell in their earthly tabernacles, to unite them to Christ in *one body*, to bring them to communion of all his benefits, and to renew them after his glorious image of true holinesse. Here therefore is ground of hope, and matter of rejoycing to all the elect and faithfull, and great encouragement against all feare and shame of wounds, stripes, and all deformities which cruell persecutors, and mangling tyrants can inflict on their bodies. For the future beauty and glory which is purchased for them by Christ and prepared for them at last, shall cover, wash away, and utterly abolish all, when hee shall appear in glory.

I/fe 3.

Thirdly, wee are hereby admonished, that the distempers, deformities, and all defects and infirmities, which appeare in our bodies, whereof wee may bee ashamed, are not of God the Creatour, but proceed wholly from our sin and fall in *Adam*, and from our owne surfeting and intemperance. For God made mankind most perfect in Soule and Body, even with full perfection of beauty in the first creation, as this Doctrine teacheth. And therefore so often as wee are ashamed of our deformities and our nakednesse; let us with grieve remember our fall, and bee much more ashamed of our sins, and lay the blame on our selves and not on the Lord God our Creatour.

CHAP. XIV.

Of the estate and condition of our first parents: In five things. 1. The blessing of fruitfulness; A speciall blessing: *Vses.* Marriage free for all men. Colonies. 2. Dominion over all living creatures. Four Requisites thereto. Degrees of it: Absolute, and Dependent: Unlimited, and Limited. Restored in Christ. 3. Food for man. Not the living creatures: in innocency. 4. Mans habitation. Eden: What. Of the rivers. Twelve opinions about Paradise. Of the two trees in Paradise: Why the tree of life. How of the knowledge of good and evill. 5. Of Gods image.

AND God blessed them, and said unto them, Be fruitfull and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowles of the aire, and over every living thing that moveth upon the earth. *Vers.* 29. And God said Behold, I have given you every herbe bearing seed which is upon all the face of the earth; and every tree in which is the fruit of a tree yeelding seed, to you it shall be for meat. *Vers.* 30. And to every beast and foule and creeping thing wherein there is life, I have given greene herbe for meat; and it was so.

After the History of the particular creation of the Woman with the immediate Antecedents and Consequents thereof; The next thing in order is the historicall description of the state and condition of our first parents in the creation, in their integrity and innocency before their fall and corruption, while Gods image imprinted on them remained perfect, both in their Soules and Bodies; so that they had no least blemish or infirmity in their naked bodices, whereof they might bee ashamed.

The condition of our first Parents:

In this their first state of innocency there are divers things mentioned by *Moses*, and historically laid downe in this History of the Creation, which are to bee unfolded in order.

In five particulars.

The first is the blessing of fruitfulness, wherewith God blessed them so soone, as hee had created them male and female: This is laid downe in these words, *And God blessed them and said unto them, Be fruitfull and multiply, and replenish the Earth, Verse* 28.

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The

2. The second is the *power and dominion* which God gave them over the earth, and over all living creatures in the water, aire, and earth: this is in the last words of the *Verse*; and subdue it, and have *dominion* over the fishes, fowles, and beasts.

3. The third thing is *the bountifull gift of all herbes bearing seed, and of all fruits growing upon Trees*; which God gave to mankind for bodily food, *Verse 29.* And his free gift of green herbe or grasse for meat to the birds, beasts, and creeping things, *Verse 30.*

4. The fourth thing is *the place of their habitation*, the garden which God planted in Eden; this is described, *Chap. 2. 7.* and so a-long to the *16. Verse.*

5. The fifth thing, which is the chiefest of all, and which is first of all mentioned in the creation of Man and Woman, is *the image of God in which they were both created*: This requires a more large discourse for the understanding of it; and for that cause I have deferred the handling of it to the last place next before the conclusion of the whole creation, even his viewing and approbation of every thing which hee had made for very good, laid downe, *Verse 31.*

Of the
blessing of
fruitful-
nesse.

The first is the blessing of *fruitfulness* for the multiplication and increase of mankind, even to *the filling and replenishing of the Earth*, and the subduing of it. In describing this blessing *Moses* doth her first lay downe the blessing in a *generall word*, saying, *God blessed them.*

Secondly, hee sheweth more *particularly* wherein this blessing doth consist, to wit, in *bodily fruitfulness* for the increase of mankind, in these words, *Be fruitfull and multiply.*

Thirdly, the abundance of the blessing and large extent of fruitfulness, even to the *replenishing of the Earth*, and *subduing* of it.

First, whereas God is said to *blesse* them, the meaning is, that God gave them *the gift of fruitfulness*, so soone as hee had made them in his owne image male and female: For the Hebrew word which is here used, signifieth first and primarily to *bow the knee*, or to *kneele downe*, as appeares, *Gen. 24. 11. 2.*

What the
word sig-
nifieth,

Chron. 6. 13. Psalme 95. 6. Dan. 6. 10. And because bowing of the knee is a kind of *submitting* and applying of the body in
kind-

kindnesse to some person, to doe him some kind and pleasing service, hereupon this word is translated and used in the Scriptures to signifie, First Gods applying of himselfe to men, and as it were *bowing downe from the high throne* of his Majesty to shew himselfe kind unto them, by giving them many both earthly and spirituall blessings in this life; yea, and himselfe with all his goodnesse to bee their *portion*, and to make them fully blessed in glory. Secondly, it is used to signifie mans applying of himselfe to God, by *bending his knees* and his speech to praise God, and to *laud and extoll* his name, and to render *pleasing thanks* to his Majesty, and also one mans applying of his speech to another; and *with bowed knees* to salute him, as *Gen. 24. 60.* and *2 King. 4. 29.* Also the action of Parents, publike Ministers, and superiour Persons whom God hath set over others bowing downe towards them, and applying themselves to them to wish all blessings unto them, and to pronounce them *blessed of God*, as *Melchisedeck blessed Abraham, Gen. 14.* and *Isaac blessed Jacob, Gen. 27.* and *Jacob blessed his Sons, Gen. 49.* and *Moses blessed Israel, Deut. 33.* In this place God is said to *blesse them*: that is, to apply himselfe to them, and as it were bowing downe kindly to give them a blessing. But because there are *many blessings* which God bestowes on men; Some are naturall, earthly and *bodily blessings*; Some *heavenly and spirituall*; And God *blesseth men with bodily blessings* two wayes, and in a two-fold respect; either by giving them gifts and abilities, as naturall wisdom and knowledge in their mindes; and strength and ability of body to doe some naturall and morall worke; or else by assisting them in the exercise of those gifts and abilities, and giving good issue and successe unto them; as for example, making their wisdom and knowledge effectuell, and giving good successe to the actions of them; and making the strength of their bodies, and their appetite, and actions of generation successefull to the bringing forth and increase of children. Now here wee are not to understand any heavenly or spirituall grace or gifts, but onely a naturall, bodily, even ability and strength of body and of nature for procreation of children and posterity without any defect or infirmity, or any failing of their endeavours, or frustrating of the action of generation: thus much is here

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Bodily
blessings
of two
sorts.

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here meant in these words. And this appeares plainly in the next words, which shew in particular what this blessing is even the blessing of fruitfulness in procreation of children: *And God said unto them, Bee fruitfull and multiply;* which in effect, and in true sense and meaning is all one as if *Moses* had said. And God almighty by the eternall Word, his Son did give unto them the blessing of fruitfulness, even mutuall affection for procreation, and strength and ability of body to procreate and bring forth the fruite of the body, that is, children in that image of God, in which they themselves were made, and that according to their owne will and desire without failing, defect, or infirmity. Here then wee see this blessing was a perfect naturall blessing, even the perfect gift of procreation, for the multiplication and increase of mankind. And thirdly, that it was a blessing of great measure and abundance, even fruitfulness and ability to multiply mankind to the replenishing of the earth, and subduing of it, the next words shew: *And replenish the Earth, and subdue it.* The first words, *replenish the Earth*, doe plainly shew, that God gave them the blessing of fruitfulness, and ability to multiply mankind untill the earth were filled with inhabitants of the children of men. And the other word, *subdue it*, signifies not taking of the Earth into possession by violence and strong hand; as the word is used, *Num. 32: 22. Ios. 18. 1. 2 Sam. 8. 11.* where countries are said to bee *subdued by force* of armes. Neither doth it signifie subduing of the Earth by *forcing it to bring forth* corne, herbes, and fruit trees by hard labour, manuring, and tillage: For, in the creation, the Earth was made fruitful of it selfe, and brought forth abundance of all herbes, plants, and trees, freely, without culture or labour of man forcing it; and there was no creature to resist mankind, and to keepe them out of possession; but the whole Earth was free for all men, and sufficient to satisfie them with all things needfull. But here it signifies mens *inhabiting, occupying, and possessing* of the Earth, and that in such numbers and multitudes, as were then able to eat up the fruite of it, if man had stood in innocency; and now are able since mans fall, to till it, and bring it into subjection being cursed and made barren; so that no region or

The earth,
how sub-
dued by
Adam.

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country may lye desolate and barren without tillage and habitation of men. This is the true sense and meaning of the words.

From whence wee learne 4. points of Doctrine: The first, *Doctr. 1.*
That procreation of children in lawfull marriage, is a speciall blessing and gift of God, given in the creation for the multiplication and increase of mankind. My text here declares it to bee a blessing, and other Scriptures confirme the same. *Psalme 127.* the Prophet David proclaimes children to bee an heritage which cometh of the Lord, and the fruite of the womb to bee his reward, and the Man to bee happy who hath his quiver full of such arrowes, which are like arrowes in the hand of the mighty Man. And *Psalme 128. 3.* hee saith, that this is a blessing and happin:esse of the Man which feareth God, and walketh in his wayes, that his Wife is as a fruitfull vine by the sides of his house, and his children like olive plants round about his table. And as Abraham the Father of the faithfull counted it a great defect, and want of a speciall and principall outward blessing, that hee did goe childlesse, and God had given him no seed, *Gen. 15.* so all Gods faithfull servants did pray to God for issue to themselves; and did wish it as a great blessing to others whom they loved; as wee see in the example of Isaac, *Gen. 25. 21.* who prayed to God for his Wife: that shee might bee fruitfull: Of Moses, *Dent. 1. 11.* who prayed that Israel might bee multiplied a thousand times more: Of the Elders and People of Bethlehem, who prayed that God would give issue to Boaz of Ruth, and encrease his family like the family of Pharez; *Ruth 4. 11:* Of Hanah the Mother of Sarnuel *1 Sam. 1.* Of Zacharie and Elizabeth *Luk 1.* And all the godly Matrones, the Wives of the Patriarches, counted it their reproach among Women to bee barren, and a great blessing to have children as wee see in Jacobs wives, *Gen. 36. 23.* and by Hannah's teares, *1 Sam. 1.*

This serves first to teach and admonish all Men and Women to seeke it as a blessing from God, and so to esteeme it, and to render unto God thanks accordingly, as Hannah and Zacharie, and the blessed virgins, as in their holy songs most evidently appeareth. If Men and Women could have grace thus to doe, it would bee a speciall meanes to make them respect their

Procreation of children a speciall blessing.

Use 1.

children, as great blessings, and pledges of Gods favour; and to make them strive to devote and consecrate their children to God and his worship, and to traine them up to bee fit instruments of Gods glory, and pledges of their thankfulness to God.

Iste 2. Secondly, it serves to discover the grosse error and heresy of the *Manicheans*; who held that marriage and procreation of children was a worke of the Divell, as also of some Popes of *Syrin.* Rome, who held marriage which is honourable among all, and the bed undefiled, as the Apostle affirmeth, *Heb. 13. 4.* to bee a worke of the flesh, which makes men displeasing to God. The Lord despiseth not his owne ordinance; and marriage is ordained by him for increase of mankind, as this Doctrine teacheth; and therefore the opinion of these Hereticks and Popes is erroneous and abominable.

Doctr. 2. Secondly wee hence learne, that as the blessing of fruitfulness was given to all mankind in the creation: so marriage, which God appointed for the increase of men on earth, is by the law of God, which is written in mans heart, and engraven in mans nature, free for all Men and Women, to whom God hath given ability and strength of body for procreation and fruitfulness, for increase of mankind. As the text here openly expresth so much, so in all the Scriptures wee have examples of holy men of all sorts, even of Priests and Prophets, not onely allowed, but also commanded by God to take Wives and beget children, as *Isaiab cap. 8. 3.* *Ezechiel chap. 24.* *Hosea chap. 1.* And the Apostle commendeth it as honourable in all, *Hebr. 13. 4.* And the Apostles who were most devoted to Christ, and to his worke, did lead about Wives with them, *1 Cor. 9. 5.* And although in times of great trouble and persecution raised up against Christianity, Wives are a great burden, and breed much care and griefe to preachers of the Gospell, especially who must bee ready to run and flee whithersoever God calls them; and therefore in such cases the Apostle, by reason of the urgent and pressing necessity, holdeth it better for continent and chaste Men and Women to remaine unmarried, *1 Cor. 7. 26.* And our Saviour doth approve, and well like it, in case when a mans heart and affection is so extraordinarily taken up with the love of the Kingdome of heaven,

ven, that hee is like an *Eunuch* without any desire or affection of marriage, *Matth.* 19. 12. Yet, wee have no word or precept in all the Scripture to restraine any Persons of any order or calling from liberty of marriage. Saint *Paul* affirms that he and *Barnabas* had power and liberty in this kind, though they used it not, *1 Cor.* 9. 5.

The consideration whereof serves: First, to teach Men and Women of all sorts to maintaine and retaine that liberty which God had given them from their first creation, and to admonish them to beware, that neither Satan by his suggestions, nor any of his wicked instruments by their cunningly devised fables, nor any misconception of their owne hearts, doe lay a needlesse snare upon their consciences, and possesse them with a false opinion, concerning that liberty which God hath written in mans heart in the state of innocency, which cannot bee taken away without violence offered to nature. They who are thus instructed and fully perswaded, if they doe marrie, they may have comfort in this assurance, that they are not out of Gods high-way, neither in this have swerved from his perfect law, and rule of liberty. If they find many crosses in the married life, yet let them know, that they are not curses laid on marriage for an unlawfulness of it. If they doe live single to avoid worldly cares, and to devote themselves wholly to heavenly thoughts and spirituall cares for the Kingdome of heaven, they have more cause to rejoyce and glory in the abundance of Gods speciall grace to them, in that hee hath given them an heart to forsake lesser blessings for the gaining of greater, and bringing of more glory to God.

Secondly, this sheweth, that the Popes prohibitions of Priests marriage, and the absolute voves of virginity and single life, taught and imposed by the Church of Rome, are curled and Popish vir- corrupt inventions of men, and diabolicall devices, yea damnable hereses, as the Apostle calleth them, *1 Tim.* 4. 1. and *2 Pet.* 2. 1. For, though divers holy Men of God, to whom God gave power over their owne wils, and the gift of continency to stand steadfast in their owne hearts have strongly resolved to keepe their virginity and to live single, that they might apply themselves to the service of God and his Church with greater free-

Use 1.

Use 2.
Against
Popish vir-
ginity and
vowes.

Ob.

Answ.

come from worldly cares, and have steadfastly held their resolution, proving themselves such as our Saviour and his Apostle doe commend, *Matth. 19. 12.* and *1 Cor. 7.* yet wee never read in Scripture, that they were *commanded* by God, or that they did *bind themselves voluntarily by an unchangeable vow*, or under any execration to abstaine from marriage, and from procreation of children therein: but alwayes, without any absolute necessity imposed on them, *remained at liberty* to marry if just occasion were offered. If our adversaries object, that the law of nature must give place to the *Evangelicall law*, which hath greater promises, and tends to lead men to supernaturall and heavenly happinesse; and that for Christs sake and his Churches good wee must renounce liberty of nature: I answer, that the *Evangelicall law* doth not offer violence to the law of nature; neither doth it abolish any part thereof; but rather doth perfect it, by giving men grace willingly to neglect naturall liberty for the gaining of a better estate: As for example, the law of nature requires that men love Fathers, Mothers, Wives, Children, and their owne lives; and gives them liberty to hold lands and houses: but yet when the case so stands, by reason of tyrannie and persecution raging, that a man must either forsake all these, or deny Christ, and renounce Christian religion; here a man ought to forgoe all for Christ, as the Gospell teacheth: And yet the Gospell never commandeth us to renounce Father, or Mother, or Houses, or Land, and the like, and to expose our selves to death, when we may, together with Parents, Wives, Children, and Life, still cleave to Christ and enjoy him for salvation; yea it were frensie and fury for any Church to impose lawes on men for the hating of Parents, Wives, and Children, forsaking houses and lands, and giving themselves to death voluntarily when there is no inevitable necessity laid on them, but they may live good and faithfull Christians, and yet love Parents, Wives, and Children, possesse lands and houses, and live in safety. Wherefore, though wee highly commend them who more zealously follow Christ, and forsake the World, and make small account of naturall blessings in comparison of spirituall, but doe as Saint Paul did who made the Gospell free, and did not use lawfull liberty, and power: yet wee cannot but count them execrable who

who tyrannize and lay cruell snares upon mens consciences, and impose lawes, and vowes upon themselves, or others, to forsake, and renounce utterly their lawfull liberty, and to bind them by that law and vow which either they must breake, or else fall into many wofull inconveniencies and abominable evils and mischiefes, as wee see in the Popes lawes and vowes; which have proved causes and occasions of secret Whoredomes, publike Stewes, many Rapes and Murders of innocents, to the staining and defiling of the whole Land.

Thirdly, we hence learne, that our first parents, in the state of 3. *Doct.* innocency, had in them both the affection and naturall desire to bring forth children, and to increase mankind with all convenient speed, God so commanding them; also they had all strength and ability of body to beget and bring forth; and there was in them no defect to hinder procreation for a moment.

The words of the text do plainly shew this: And reason *Reas. 1.* grounded on other Scriptures proves it fully. First our first parents were created *perfect in their kind*, and God gave them the *blessing of fruitfulness*. Now where there are all naturall perfecti- ons and abilities accompanied with Gods blessing, there can be no hinderance of procreation, or any failing in any naturall action; therefore this Doctrine is manifest.

Secondly, all barrenesse and all multiplying and frustrating *Reas. 2.* of conceptions came in as a curse for sin, and upon the fall of our first parents, as the Lord himselfe sheweth, *Gen. 3. 16.* Therefore there was no place for it in the state of innocency.

This serves to admonish us all so often as we see barren- nesse in men and women, and miscarrying wombes, and dry breasts; to remember our sin and fall in our first parents, and to grieve for our corruptions derived from them, and to hum- ble our selves under Gods hand. *Vse. 1.*

Secondly, to perswade us, and to make us see and beleve, that our first parents did not stand long in their integrity and state of pure nature; yea, that they did not lodge therein one night as the Psalmist speakes, *Psal. 49. 12.* For reason and common ex- perience do teach us, that man doth readily and without any delay follow his will, and the affections which are most naturall in him; *Vse. 2.*

so soone as reason permits; now the affection and desire of procreation is most naturall, as all people of understanding do know, and the learned do grant; and his will must needs be acknowledged strongly bent and inclined to it, because God had commanded them to multiply and replenish the earth; and there was no reason moving man to restrain his will and affection, but onely till he had viewed the garden wherein God had placed him, considered the trees and fruites of it, and received Gods commandement of abstaining from the forbidden tree, all which must needs be done before the end of the sixth day. And if man in the state of innocency had knowne his Wife, shee had without faile conceived a seed pure without sin, and had brought forth children in Gods image perfect and upright; wherefore they did without doubt fall in the end of the sixth day, as I shall more fully prove hereafter.

Doltr. 4.
The whole
earth given
to Man.

Fourthly, wee hence learne: That it is Gods will revealed from the beginning, and his ordinance and law given in the creation, that the Earth and every part of it should bee free for any man to possesse and inhabit it, untill it bee fully replenished with so many men as are able to subdue it by eating up the fruit thereof. This text teacheth plainly this point, by shewing that one end for which God blessed Man and Woman with fruitfulness, was, *that they might replenish the Earth.* And to the same purpose, the Psalmist speaketh fully *Psalm 115. 10. The heaven and heaven of heavens is the Lords, but the Earth hath bee given to the children of men: and Deut. 32. 8.* it is said, that *God hath divided the Earth to bee the inheritance of the Sons of Adam.* This truth the cursed Canaanites acknowledged by the light of nature, and therefore they suffered Abraham, Isaac, and Jacob to sojourne in their Land, and there to live with all their families, to feed their cattell, to digge wels, and to sow corne, and were so farre from driving them out, while there was roome enough, and they lived peaceably among them, that they entered into league with them, *Gen. 14. 13. and 21. 27. and 26. 28.*

Pse 1.

First, this serves to cleare that doubt, and to decide that question and case of conscience which is much controverted among godly and learned divines, and agitated in these dayes, to wit, whe-

whether it bee lawfull, to send people, and to plant colonies in the vast countries of the west-Indies, which are not replenished with men able to *subdue the Earth*, and to till it: If wee bee Sons of *Adam* the whole Earth is free for us, so long as it is not replenished with men and subdued. The ancient straggling inhabitants or any other, who have taken possession before, they have right to so much as they are able to replenish and subdue, and bring under culture and tillage; and no other people have right to *dispossesse* and expell them, or to *disquiet* them in their possession, or any way to doe injury and offer violence to them, except they have such a *commission and warrant* as God gave to the Israelites to expell the *Canaanites*; but it is lawfull for any Sons of *Adam* by the law, which God gave in the creation (as this Doctrine shewes) to possesse and inhabite the *vast places*, and to *subdue* the barren untilld parts. And much more may true Christians, who bring the Gospell of salvation and word of life among them, by a second right in Christ, settle themselves there, and maintaine their possession of these lands which they have replenished and subdued by culture and tillage; and so long as they doe their endeavour to convert them to Christ by the preaching of the Gospell, and to make them partakers of the blessing in him the promised seed; they deserve to bee received with all honour of those savages who come by this meanes to *owe themselves to them*. Wherefore, Let no man bee scrupulous in this kind; but proceed with courage in such plantations, and with confidence of good successe, and blessing from God.

Of leading Colonies into other parts.

Secondly, it discovers great iniquity and injustice in divers sorts of men. First, in them who having gotten the first possession in some corner of some great continent and large region, do challenge the whole to, themselves as their proper right being no way able to replenish and subdue it; and by force seeke to keepe out all other people who come to live as neighbours peaceably in places neare unto them, for whom there is roome enough, and more land then they can subdue and replenish. Secondly, in them who think it lawfull for themselves to invade countries replenished with men and subdued, and by force to expell or bring in subjection the old inhabitants with-

V/c 2.
Against three sorts of men.
I.

2.

out expresse warrant from God; as the Spanyards did depopulate many great countries in *America*; and robt out and destroy the naturall inhabitants. Thirdly, in them who take possession of lands to the straitning of the natives; which the naturall inhabitants without their helpe can sufficiently replenish, and subdue, and bring under tillage. In these cases there is great injustice, and wrong offered to Gods law, which requires that as we would, that men should doe to us, so we should doe to them, and use no other dealing: and they who thus transgresse the bounds which God hath set in dividing the earth to all Nations and People, cannot justly hope for Gods blessing upon them.

II. The next thing after the blessing of fruitfulness, is the *Lordship, rule, and Dominion*, which God gave to man over all living creatures; and that is in these words, *Verse 28. And have Dominion over the fish of the Sea, and the fowles of the aire, and the beasts of the Earth, &c.* For our full understanding whereof wee are to inquire, and search out: First, *what things* are necessarily required in perfect Dominion and Lordship over the creatures.

Requisites
to it.

- Secondly, the divers *degrees* of it. Thirdly, in *what degree* Dominion over the creatures was given to man. Concerning the first, There are foure things required to perfect Dominion and Lordship over the creatures; two in the Lord and Ruler, and two in the creature ruled and made subject. In the Lord and Ruler there is required, First, *Power and ability* to order, rule, and dispose according to his owne minde, will and pleasure, in all things, the creatures ruled by him. Secondly, a true *right* to use and dispose them according to his owne will and pleasure.

3. In the creature there is also required: First, *a disposition* fittnesse, and inclination to *serve* his Lord and Ruler, and to yeeld to him in all things whatsoever hee shall thinke fit.

4. Secondly, *a bond of duty*, by which hee is bound to obey his Lord, and serve for his use, and necessarily to yeeld to him in all things. All these things are necessarily required in perfect Lordship and Dominion: And wheresoever all these are found to concur in the highest degree, there is most perfect Dominion; and where they are in a lesser degree, there is a lesser an-
infe-

inferiour Dominion; and where any of these faileth or is wanting, there the Lordship and Dominion faileth and is imperfect: As for example; The Lord God, as hee is almighty and omnipotent, so hee hath absolute power in and of himselfe, and all ability to order, and dispose, and rule every creature as hee himselfe will: And as he is *Iehovah*, the author of all being, who hath his being, and is that which hee is absolutely of himselfe without beginning; and doth create and give being to all other things; so hee hath absolute right to use and dispose all creatures according to his owne mind and will; and in these respects hee is absolutely called *the Lord*; and is absolute Lord even in this confusion of the World and all things therein; as over all other creatures, so over the rebellious Divell and all his wicked instruments; and hath absolute power to destroy them, or to make of them, even contrary to their disposition, what use he will. And because in the creation God made *all things good* and perfect in their kind and nature, according to his owne will and wisdom, and every creature as it was good in the nature and kind of it; so was it most fit & inclinable to serve for the use unto which the Lord appointed it in the creation: and as it was the worke of the Lords owne hand by him brought into being out of nothing; so there was a bond of duty laid upon it to obey the Lords word, and to yeeld to his will without any resistance or reluctance. And in these respects Gods Dominion and Lordship was not onely most *absolute* over all creatures, but also most *sweet and lovely* unto them; even a most loving and fatherly rule of God over them, and a most free and voluntary subjection and obedience of them to him, and to his will in all things.

But now, ever since the fall and rebellion of the Divell against the light, and the fall and corruption of man, and the confusion which thereby came into the World; Though Gods power and right stand most absolute and unchangeable like himselfe, and hee both can and doth most justly over-rule the Divell and all creatures which are most corrupt and malicious, and makes even their enmity serve for his glory, and for the communion of his goodnesse more fully to his elect: yet this power and right he exerciseth not in that loving and fatherly manner over the rebellious

lions and disobedient creatures; but by just violence and coercion; by necessity and strong hand forcing and compelling them to doe and worke, and to suffer and yeeld unto, and serve for that use, which they would not and from which they are most averse.

And because no other Lords have any such power or right over any creature, but all their power, and right is given them by God, and is but an image and shadow of his right and power; therefore their Dominion is *not absolute* and *most perfect*; but *secondary* and *inferiour*, depending upon Gods will, power, and pleasure. These things proposed as grounds and foundations, wee may from them easily observe divers degrees of Lordship and Dominion.

Degrees
of it.

1. The first and highest Lordship and Dominion, which is most *absolute* over all creatures is that of God, which, in respect of Gods power and right cannot bee increased or diminished at all: For, as hee hath right, to doe with all creatures what hee will, because they are his owne, and hee gives them all their being; so he hath power as he is omnipotent, either to incline or to enforce them to doe his pleasure and to serve for what use hee will. The Angels in heaven and Saints glorified and made perfect, and all creatures in the state of innocency, as in duty they are bound to serve and obey God; so they have in them a fittest and inclination to serve and obey his will in all things to the utmost of their power; and therefore this Dominion over them is lovely and amiable, and is *paternum imperium*, a fatherly rule and Dominion over them. But the Devils, and wicked men; and all creatures corrupted are froward and rebellious; and his rule and Dominion over them is, in respect of them, *violent and compulsive*; and as a King he forceth them to doe what hee will, and compels them to serve for what use hee will, and justice requires it should bee so.

2. The second Degree of Dominion is, when a Lord hath both power and right to rule over creatures, and they have an inclination and fittest to serve and obey; but all these are *from a superior Lord*, giving this power and right to the one to rule, and disposing and binding the other to serve and obey.

Dominion
unlimited.

This delegated Lordship and Dominion, is either unlimited,

or

or limited. *Unlimited* is that which is not confined to some creatures, but is extended over all things in heaven and in earth; and it is a power and right to make them all serve and obey him in all things, whatsoever hee will. This *unlimited* Dominion is given onely to Christ as Mediatour; who as hee is man personally united to God, and in his humane nature hath perfectly fulfilled the will of God, overcome all powers of darknesse, satisfied Gods justice, and redeemed the World, is *exalted to Gods right hand*, as *David* foretold, *Psalme 110. 1.* and hath *all power in Heaven and in Earth given unto him*, *Matth. 28. 18.* and hath a name given him *above all names*, even the name and title of *the Lord Christ*, so that in and at his name all knees must bow, both of things in heaven, and things in earth and things under the earth, that is all must either voluntarily as they are bound in duty, give all obedience and honour to him, and pray humbly in his name to God; or by his power be forced and compelled to bow under him as a Judge and yeeld to his will, *Philip. 2. 10. 11.*

Limited Dominion is not over all creatures, but onely over creatures of the inferiour World fish, fowles, and beasts; neither is it a right and power given to that Lord and Ruler to doe with the creatures what hee will, and to use them as hee listeth; but onely to make them obey and serve him so farre as the superiour Lord doth thinke them fit and convenient for his use, & for his present state & condition. This *limited Lordship & delegated Dominion* doth vary and alter together with the state and condition of him to whom it is given; and it is sometimes, and in some Persons greater, and in some lesser; according to their severall states and conditions, and their severall dispositions and behaviour towards the supreme Lord, to whom all power and Dominion doth absolutely belong over all creatures. This indeed is the Dominion which God in this text gave to our first, and in them to their posterity. This Dominion is limited to fishes, fowles, beasts, creatures living on earth, as the words of the text plainly shew. Secondly, while man continued in his innocency and integrity, as he had power & ability given, and continued to him to rule, order and dispose all those creatures aright in all things: so hee had a true right and interest in them.

And limited.

Here meant.

them given and continued by God. Thirdly, as there was a *bond of duty* laid by God on these creatures to obey man and to yeeld to his upright will: so there was a *disposition*, inclination and fitnesse in them to obey man in all things which hee in his wisdome thought fit: And therefore this Rule and Dominion it may bee called *dominium paternum*, a fatherly, loving and sweet Dominion and Rule of man over them. But this Rule and Dominion being forfeited by man, and lost by mans sin and fall, together with his owne life and welbeing, is no more to bee challenged or usurped by man, or by any of his posterity, but onely so farre as it is *restored by Christ* who is the *heire of all things*, and the onely begotten Son, by whom the Father made all things, and by whom, as by the Lord creatour with himselfe, hee gave this Dominion to man created in his image. Now this Dominion, Christ hath restored to men in divers and severall degrees, as they differ in state and condition.

Restored
in Christ

I.

First, to the elect and faithfull Christ hath purchased and procured, that they, as they are his members united to him, and adopted to bee children of God in him, should have a right and interest in all things, *not onely on earth but also in heaven*; so that they may make use of all things so farre as they serve to helpe and further them in the way to heaven, and to the fruition of God; so much is testified, 1 Cor. 3. 21, 22. where the Apostle saith, *all things are yours: whether Paul, or Apollos, or Cephas, or the World, or life, or death, or things present, or things to come, all are yours, and yee are Christs, and Christ is Gods.*

Over the creatures on earth they have that Rule and Dominion given which is mentioned in my text; but with some difference, as may appeare in divers particulars.

First, *Adam* had rule over them onely to order them, and make use of them for contemplation and delight.

Secondly, *Adam* had Rule and Dominion over them all in his owne Person; but the elect have now a *generall right* to all, but not a *speciall right*, every man in his owne Person, to every living creature: They may make use of all living creatures which come within their sight and knowledge, to contemplate on them; but they may not take into their *possession*, nor kill, eat, and take spoile of any but such as are wholly loose from other men,

and

and which God by lawfull meanes gives and puts into their hands.

Thirdly, as *Adam* had power and ability to call and command all living creatures; so they had an inclination and disposition to obey him. But the elect have not that naturall power and ability, nor the creatures that inclination; because of the *vanity* and corruption, which still remains untill the full *redemption* come, and all things bee restored, and all creatures delivered from *bondage of corruption*, and restored to the *glorious liberty of the Sons of God*, *Rom. 8. 21*. So much as God in his wisdom findes fit for man in this estate of grace, so much power over the creatures hee gives to him; and so much inclination and fitnessse to the creatures.

Secondly, to men unregenerate, Christ hath purchased and procured a kind of common and secondary Right and Dominion over the creatures; that is, both power and liberty to use them, so farre as they serve for the common weale and order of the World, and the benefit of the elect. Some have possession given them, and power over the creatures, that they may live, and grow, and continue in being till the time of their conversion and regeneration, when they shall have a true interest in Christ, and to all things in and through him. Some wicked men, not elect, have them lent of God; and Christ hath procured that they should have the use and possession of them, either for the good of the elect who live among them, or the benefit of their elect successors and chosen posterity which naturally shall come of them, and to whom they shall bee instruments of naturall being. So long as unregenerate men have possession of creatures either given by men, or gotten by industry, labour and other meanes which are not civilly and naturally unlawfull, so long they have Dominion over them, and power to use them joyned with *civill right*, which Gods law allowes by the procurement of Christ and for his sake. I have a little digressed, and gone beyond my bounds in speaking of this Rule and Dominion as it is restored by Christ, for that is proper to the state of grace, and not to bee handled under the creation. It is *dominium regium, regall Dominion*, or rather in part *tyrannicall* and violent, in respect of the creatures which are naturally soaverse from

from it, and their native inclination is quite against it, in some measure and degree.

III.

The food
of man in
the crea-
tion.

The third thing next in order after Dominion, is *the foode* which God allotted both to man and to other living creatures on earth in the state of innocency, expressed *Verse 29. 30. I have given you every herbe, bearing seed, which is upon Earth, and every tree in which is the fruit of a tree yeelding seed; to you it shall bee for meat. 30. And to every beast, fowle, and creature living on earth, I have given greene herbe for meat, and it was so.* Now here wee cannot understand the creating of herbes, trees, and grasse, fit for the use of man and other living things; that is rehearsed, *Verse 25.* Nor Gods bare direction of men and beasts to eat of these; nor a naturall appetite and inclination given to Man, and other creatures to affect and desire these things: but the words doe expresse thus much, that God the Creatour is the onely Lord, and all power and right is in him to dispose and give them, and the use of them; and man and beasts had no right to the herbes, trees, fruits, and grasse, but of the free gift of God. The *נָתַתִּי*, *I give, or have given*, doth fully expresse a free gift. In that hee saith, that herbes, bearing seed, and trees yeelding fruit, shall bee to mankind for meat, and greene herbe or grasse shall bee meat to the beasts, and fowles, and creeping things which live on earth; This shewes, that man in innocency was to feed onely on such things, and as yet hee had no other meat allowed, and other living creatures did all feed on grasse. Hereby also it is manifest, that all herbes, bearing seed, and all fruits of trees were wholesome food for man, and all green grasse for all other living creatures which move on the face of the earth: Otherwise God would not have given them to man and other creatures for meat. From the words thus opened, wee may observe some profitable instructions.

Doctr. 1.
God the
onely ab-
solute Lord
of all.

From all the words joyntly together, which shew the *Dominion* which God gave to man, and the *food* which he allowed both to man and other creatures; Wee may learne, that God is the onely absolute and supreme Lord of all creatures, and no creature hath right to rule over others, or to meddle one with another; but, by Gods *free gift*, our meat, our drink, and whatsoever wee have in this World, God gives it freely to us; and
wee

wee have no right to any thing but from him. If mans wisdom, power, knowledge, and ability to rule the creatures, and their fitnessse and inclination to obey him, had intituled him sufficiently, and given him a true right, there had beene no need of Gods giving this Dominion; and so if his appetite to herbes and fruits, and their fitnessse to feed and delight him, and the concord betweene the appetite of living creatures, and the greene grasse had given them a true right to it, what need had there beene of this gift, and that God should say, *Behold I give to you every herbe and fruit for meat? &c.* In that therefore these two are here recorded as free gifts of God, this doctrine flowes naturally from hence. And this is abundantly confirmed by other Scriptures, as *Gen. 14. 19.* where *Melchisedeck*, Gods high and royall Priest, in blessing *Abraham*, calls God *the possessor of Heaven and Earth*; that is, such a Lord as holds in his hand and possession by an absolute right, Heaven and Earth, and all that is in them, so that none hath any right to any thing in them, but of his free gift; And *Deut. 10. 14.* it is said, that *the Heaven, and the heaven of heavens is the Lords, the Earth also with all that therein is.* Also *Psalme 24. 1.* the Earth is said to bee the Lords, and the fulnesse thereof; the round World and they that dwell therein; and *Psalme 50. 13.* the beasts of the field, yea, and the whole World is mine faith the Lord, the same also is testified *Psalme 89. 11.* and *Iob 41. 11.* And *Iob* confesseth that all that hee had was Gods to give and take away at his pleasure, *Iob 1. 21.* We have also a strong argument to prove this from the quit-rent which God requires, and men are bound to pay to God, and to whom hee assignes it in testimony of their homage, and that they possesse nothing, but of his gift as tenants at will, that is, the *tythes* of the fruite of the Land, and of the Cattell, and of all increase, all are the Lords quit-rent, and were paid to God by all the faithfull, even to his Priests and Ministers who Minister before him, and have him for their portion, *Levit. 27. 30. Gen. 14. 20. and 28. 22. and Num. 18. 20.*

This shewes, that God may lawfully take away from wicked men, and appoint others to take from them whatsoever they have, if he be so pleased at any time; and it is no injustice, neither have

have they cause to complaine, because they doe not acknowledge him their Lord, nor pay due rent, nor doe homage to him by honouring him with their wealth and substance. It is held to bee no wrong, but just and lawfull for earthly land-Lords to feaze into their owne hands, and take away from their tenants the houses, lands and farmes for which they wilfully refuse to pay the due rent, and wilfully deteine it; much more is it justice in God, the chiefe and absolute Lord of all the earth and the creatures therein, to cast men out of those houses and lands, and to deprive them of all their increafe and revenues, for which they refuse to pay their due homage tythe and quit-rent to him, and to his Ministers and Servants, whom hee hath assigned to receive them for his use and service.

Vse 2. Secondly, this admonisheth us to *acknowledge*, that all wee have is Gods, and all our houses, lands, goods, and riches, are but his talents lent to us to bee employed, as for our owne benefit; so for his glory chiefly, and the good of his Church. Also it justly serves to incite and stirre us up to *render thanks*, praise, and due service to him for all, and to *pray* to him daily for a blessing on our meat, drinke and all necessities, and to begge at his hand the free use of his creatures, and a true right unto them.

Vse 3. Thirdly, it serves to shew Gods ~~great mercy~~ *great mercy, bounty and fatherly indulgence* to us, in suffering us to have and enjoy so many blessings and good creatures, which wee have forfeited by our sinnes and doe daily forfeit by not using them aright, but abusing them, and neglecting to pay a tenth at least for our quit-rent to God; yea, and all or the most part, if hee requires it at our hands for the necessity of his Church and the maintainance of his truth. I feare, and justly suspect, that if we examine our selves, few will bee found among us not deeply guilty in this kind; as many other wayes, so especially for sacrilegious detaining of tythes and due maintenance, which God hath separated to himselfe for the upholding of his publike worship, and the preaching of his word, and continuing of a learned and faithfull laborious ministry in his Church.

Doctr. 3. Secondly, wee hence learne, that in the state of innocency man had no power over living creatures to kill, and eat them;
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Neither did one beast devour another and feed on his flesh; but the food of man was onely herbes and fruits of trees; and the food of beasts and birds was the greene herbe and grasse of the field, the words of the text shew this plainly. And other Scriptures intimate so much, that in the state of innocency Lyons and other ravenous beasts did live on grasse, and no creatures did hurt one another, as *Isa. 11. 6, 7. and 65. 21.* where the Prophet describing the abundance of peace which shall bee in the Church in the most flourishing and happy times of the Gospell, and setting it forth by the state of innocency faith, *that the Wolfe and the Lambe, the Leopard and the Kid, the young Lyon, Calfs and Fatling, and the Cow and the Beare shall dwell and feed, and lye downe together; and the Lyon shall eat grasse as straw like an Oxe or Bullaske, and they shall not hurt, nor destroy in all Gods holy mountaine;* that is, men shall not kill and eat up beasts, nor beasts one another. And indeed it is most manifest, that death entered into the World by sin and mans fall, *Gen. 3. 17.* and death came upon all by mans sin, *Rom. 5. 12.* and that the corruption, vanity and confusion, which is among the creatures, did proceed and issue from the same roote, *Rom. 8. 20.* And they had never groaned under the killing knife and slaughter, if man had not sinned and brought them into that *subjection to vanity.*

This shewes, that mans estate, wherein God created him was a most sweet and happy estate, full of joy, peace, delight and contentment; and man had no want, nor any thing which hee could dislike; but all meanes to make him thankfull to God, and joyfull before him. The meat and food of man, and of all living creatures was such as the earth brought forth in abundance by Gods blessing without labour; they needed not to seeke it by toyle and travell; it was plentifull every where, and they had variety of all things which might give them content; there was no death, not so much as of a creeping thing; no hurt, nor killing, no crying nor groaning under vexation; no coveting, snatching and ravening, every creature had enough. And yet man by Satans temptation aspired higher, and so did fall into want misery and bondage to death. His fall was of the Divell and his owne selfe, God gave no just occasion. And

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Vse 1.

therefore wee cannot now under this corruption expect any steadfast satisfaction and contentment in this World, now over-runne with confusion, nor in any worldly thing. Let us abhorre our owne unsatiable desires, and watch over our wandering lusts, and strive to keepe them under, lest they make us further stray from the right wayes of God, and plunge us deepe into perdition.

Vse 2. Secondly, this serves to shew, that with Gods favour and blessing, and to man sober, temperate, and of a good constitution, the herbes, corne, and fruits of the Earth, and trees, are a *satisfying nourishment* for this present life. It is not fish nor flesh, nor all the dainties and forced diishes of the World, which can so nourish and strengthen a man, as herbes and fruit could have nourished our first parents in innocency. It is not therefore by *bread* or any strong meat, that any man can *live or dork live*, but by the *word* which cometh from the *mouth of God*, by that mans meat is blessed to him and made a refreshing nourishing and living food unto him.

Doctr. 3. Thirdly, in that *all herbes, bearing seed, and all trees yeelding fruite*, are here said to bee given by God as fit meat to nourish man, and all greene herbe or grasse to other creatures; Hence wee learne, that all fruits of all trees, and all herbes bearing seed, were wholesome meat for man, and all greene grasse to beasts in the state of innocency. All poison and unwholesome quality, taste and smell in herbes, plants, trees, and grasse, which hurt man, or beast; came into the World by sin, and are bitter fruits of mans fall and transgression, and of the curse which his disobedience brought upon the earth. For all whatsoever God made, was good in it selfe and evill and hurtfull to none; And if all herbes, trees, and grasse had not bene good, wholesome and pleasant, God would not have given them for meat to man, or any living creature.

Vse. The consideration of this point is of good use to keepe us from *murmuring and grudging* against God, as if hee had created the poison of herbes, and unwholesomnesse of fruits, upon which men and other creatures surfeit even unto death and destruction. So often as wee see any such thing happen and come to passe, or discerne any ill quality, taste and smell in herbes, and unwholesome

unsufficiency in fruits and herbes to nourish, and see living creatures killed, and their flesh eaten for necessity of mans nourishment, let it put us in minde and remembrance of our sin and fall in our first Parents, from that integrity wherein wee and all other things were created. Let us bee ashamed of our disobedience which makes the ground cursed unto us. Let the groanes of beasts slaine for us, and their blood shed and poured out with struggling, and with cryes and sighes: Let the sowrenesse of wilde grapes, the loathsome smell and bitternesse of some herbes, and fruits, and the poison of some plants, all and every one finite us with the sight of our naturall corruption, and make us loath our sinnes, and sigh and groane under the burden of them, and labour to subdue corruptions, and put away our sinnes by repentance.

The fourth thing, which I have propounded to bee considered after the creation of man, is the place of his habitation in the state of integrity, that is described by *Moses* in the second Chapter from the seventh verse to the sixteenth.

And the Lord, God planted a garden Eastward in Eden, and there hee put the mankind which hee had formed. 9. And out of the ground the Lord God made to grow every tree pleasant to sight and good for food, the tree of life in the midst of the garden, and the tree of knowledge of good and evill. 10. And a river went out of Eden to water the garden, and from thence it was parted, and became into fower heads, &c.

In the description, as it is here laid downe by *Moses*, wee may observe two maine things.

The first, that God beforehand provided a place of pleasant habitation, and of exercise for mankind; and so soone as the male and female were formed, he placed them therein. This is plainly affirmed, *Verse 8.* where it is said, *God planted a garden;* and *Verse 15.* *God put man into it to dresse and keep it.*

The second is a plaine description of the place in the *8. Verse*, and so along to the *15. Verse.*

In the description it selfe, wee may observe divers notable things.

First, that the place of mans habitation was most pleasant; a garden, that is a plot of ground chosen out for pleasure and

IV.

Mans habitation in the state of innocency. Gen. 2. 8.

fruitfulness, planted and beautified with all both goodly and fruitfull trees and plants.

2. Secondly, that it was *chosen and planned by God himselfe*, and prepared and made ready for man, that so soon as they were formed, hee and the Woman might bee put into it.

3. Thirdly, that this *garden* was situate in *Eden*, that is, a region and country most pleasant; for in the Hebrew text the name *Eden*, signifies *pleasure and delight*.

4. Fourthly, it is said to bee *Eastward in Eden*, and that in a two-fold respect: First, because being in *Eden* it was *Eastward from Canaan* the Land of the *Israelites*, for whom *Moses* wrote this History, and gave it to them, when they were come into the borders of the Land, and had taken possession of *Bashan* and *Gilead*. Secondly, because it was planted in the *East-side of Eden* towards the Sun-rising, which is commonly the most pleasant place for situation. That *Eden* was *Eastward from Canaan* in the land of *Mesopotamia* towards *Babylon*, it is manifest by this, because *Euphrates* was the river which went out of *Eden*, and watered the garden: and *Euphrates* runs through the country of *Mesopotamia* close by *Babylon*, which country when *Isaac* journeyed unto from *Canaan*, hee is said to come into the *land of the people of the East*, *Gen. 29. 1*. That the garden was on the *East-side of Eden*; it appears evidently by this, that the river which watered the garden, did run through *Eden Eastward* towards *Assyria* and *Babylon* in one streame or great river, and when it came to the garden it was parted and became foure streames or chanel; one of which, to wit, that which runs by *Babylon* retains the name of the maine river, and is called *Euphrates*, as appears *Verse 14*.

5. Fifthly, this garden is described by the commodities of it: First, it had in it every kind of tree both pleasant to the sight; both the goodly Cedar which is said to have beene in the garden of the Lord, *Exech. 31. 8* and also good for food, that is, all trees yielding fruit. Secondly, it had in it two speciall fruit-trees, which were of singular use; the tree of life, and the tree of knowledge of good and evill. Thirdly, it was watered with a river which went out of *Eden*, that is, proceeded out of the *West-part of Eden*, and watered it by dividing it selfe into foure se-
veral

verall streames which did run through severall parts of the garden, to moisten the ground, and to cherish the roots of the trees; after which parting of the streames and running through severall parts of the garden, not by any labour or art of man, but by Gods appointment so ordering and disposing them, they did not meet againe nor gather themselves into one channell; but ran apart from thence, and were parted, and became foure heads or streames running in foure chanel into severall parts of the country, and into severall lands called by severall names.

The first here mentioned is *Pisbon*, which takes a compasse to the land of *Havilah*, which is a countrie bordering upon the upper part of the *Persian Gulfe*: it was first inhabited by *Havilah* the Son of *Cush*, and by his posterity; it borders on that part of *Arabia* which *Ishmaels* posterity inhabited, which wee call *Arabia deserta*. For we read, *Gen. 25. 18.* that they dwelt from *Havilah* to *Shur*, that is, in *Arabia deserta*; and when *Saul* was sent to slay the *Amalekites*, hee smote them from *Havilah* as thou goest to *Shur*, *1 Sam. 15. 7.* that is, along the coast of the *Ishmaelites*. In this land of *Havilah*, the text saith there is good gold, and *Bdelium*, that is, a tree which yeelds a whitish gum, and also there is *Onyx-stone*.

The second river, in *Moses* dayes, was called *Gihon*; and it takes a compasse toward the land of *Cush*, that is, not *Ethiopia* which is also called *Cush*, but that part of *Arabia* which borders upon *Chaldea*. For all *Arabia* and *Ethiopia* are in Hebrew called by the name of *Cush*, because all these lands were inhabited at the first by *Seba*, *Sabtah*, *Raamah*, *Sabtecha*, *Sbeba*, and *Dedam*, which were the Sons of *Cush*, as appeares, *Gen. 10. 7.* And that part of *Arabia* which the *Midianites* inhabited, is called *Cush*; For *Moses* his wife, being a *Midianitish-woman* as we read, *Exod. 2.* is called a woman of *Cush*, *Num. 12.* that is of *Arabia*, not of *Ethiopia* as our translators doe render the word.

Third river is called *Hiddekel*, & it is the streame which goeth Eastward towards *Assyria*, and runs into the great river *Tigris*, which parts *Assyria* from *Mesopotamia*.

And the fourth river is that which retaines the name of

the maine river *Euphrates*, which in Hebrew is called *Perah*, because it makes the land watered by it fruitfull above others. This is the description of mans habitation in the state of innocency as it is here laid downe, and expounded by the helpe of other Scriptures, and not according to the vaine conceits of men which have no certainty nor truth in them.

Before I come to observe from hence any speciall point of instruction, I hold it necessary, First, to shew the variety and multiplicity of vaine, uncertaine, and erroneous opinions of divers ancient Fathers and other later Writers concerning this garden, and the particulars thereof before mentioned; all which are by certaine ground laid downe in this exposition, and by cleare evidence of Scripture and strong reasons easily confuted.

Opinion 1. First, Saint Hierome, being misled by the translation of *Aquila*, which runs thus, *God had planted a garden from the beginning*, doth hereupon conclude, that Paradise was planted before the Heaven and Earth were created: which Opinion is most ridiculous, and contrary to common sense and reason: For where there are trees growing out of the ground, and rivers and streames watering them, there must needs bee ground and earth. It was impossible for trees to bee planted and to grow out of the ground before any earth was created. Wee here may see, how wise men may sometimes build castles in the aire, and that the most learned of the ancients have their errors; and hee who was counted the most learned of all the Fathers in the Hebrew tongue, doth here miserably mistake the Hebrew phrase: For though the Hebrew word מִקֵּדֶם *Mikedom*, which is here translated *Eastward*, or on the *East-side*, when it is spoken of God or of Christ, doth signifie in the Prophets *from everlasting, or from eternity*, as *Mich. 5. 12. Hab. 1. 12. and Psalme 74. 12.* And when other things are said to bee *Mikedom*, the word signifies either *from old time, or from the dayes of old*, as *Psalme 77. 6. and 143. 5.* where David saith, *I will remember the dayes of old*; and *Nehem. 12. 46.* *from the dayes of old, even from David and Asaph they were chiefe of singers*: Yet sometimes it signifies *Eastward, or on the East-side, or from the East*, as appears most plainly, *Gen. 3. 24.* where it is used to signifie the

*Comment.
in Genes.
cap. 2.*

the *East-side* of the garden where God placed the *Cherubims*; and *Gen. 12. 8.* where it is said, that *Abraham* came to a mountaine which was *Eastward* of *Bethel*, and had *Ai* on the *East-side*, and so undoubtedly it is used in this text for *Eastward*, as our translators truly render it.

Origen and *Philo Iudaeus* lib. de mund. opific. did conceive Pa. Opinion 2.
radise to bee no earthly or bodily place, but to bee *spiritually understood*, which opinion *Epiphanius* proves to bee against reason: because trees growing out of the ground, and rivers, shew that it was a garden planted on the earth, and *earthly* not *spirituall*.

Some have held, that the *whole World* was Paradise, and that Opinion 3.
this garden did extend it selfe over all the earth, which then was wholly a place of pleasure and delight; which is also very absurd, for then *Adam* had bene cast out of the whole earth when God cast him out of the garden, and the land of *Cush*, and of *Havilah*, and *Affyria*, towards which the rivers did run after they were gone out of the garden, had bene out of the World. Besides, wee read in the Scriptures, that *Eden*, in which the garden was planted, was a speciall country in *Mesopotamia*, neare *Harar* and *Gozan*, and the people thereof did trade with *Tirus*, 2 King. 19. 12. and *Ezech. 27. 23.*

Ephrem held it to bee a remote place beyond the vast Ocean Sea, Opinion 4.
and unknowne tous.

Damascene in his book 2 de fide, chap. 14. held it to bee a place Opinion 5.
higher then all the earth.

Beda and *Rupertus* held it to bee a place next unto heaven, Opinion 6.
reaching up to the Sphere of the Moone.

Alexander Hales and *Tostatus* thought it to bee a place in the Opinion 7.
aire farre below the Moone.

Others who held it to bee a speciall place in the earth doe Opinion 8.
much vary and differ among themselves. *Luther* conceived, that it contained in it all *Mesopotamia*, *Syria*, and *Egypt*.

Others thought, that it comprehended all *Asia* and *A-* Opinion 9.
frica.

Others, that it was that part of *Syria*, which is called the Opinion 10.
region of *Damascus*, because there was the Kings Forrest of goodly Cedars, which is called *Paradise*, *Nehem. 2. 8.* and there is a

towne called by the name of *Eden* and *Paradise*, which is mentioned as some thinke, *Amos* 1. 5.

Opinion 11. The Opinion of *Bonaventure* is, that the place of it is under the *Aequinoctiall*.

Opinion 12. *Bellarmino* in his booke *de gratia primi hominis*, chap. 10. confesseth, that it must needs bee an earthly and bodily place planted with trees; but farre remote from knowledge of men, and that no man can define where it is; that it was not destroyed in the generall deluge and flood of *Noah*, but remaines to this day; And that *Enoch* and *Elijah* were translated thither, and there are kept to fight with *Antichrist* in the end of the World. This Opinion is contrary to truth, and contradicts it selfe. First, the Scriptures testifie, that *Elijah* was not translated into an unknowne place on earth, but went up to heaven in a fire chariot. Secondly, that the waters of *Noah's* flood did prevaile 15. cubits above the highest mountaines. And therefore if *Paradise* was an earthly place, as *Bellarmino* holds, it must needs bee destroyed in the generall deluge, *Gen.* 7. 20. Yea, if *Paradise* had beene preserved safe from the flood, it had beene needlesse and vaine labour for *Noah* to build such an huge arke. God might have saved him and all the creatures with him in the garden of *Paradise*. Thirdly, *Moses* doth here plainly define where this garden was, and whosoever with understanding reads this History, may easily define where it was. But where it is now, none can define; for it is destroyed, and onely the place of it remaines still.

But, not to trouble my discourse with particular confutations of these severall opinions; the very text it selfe, and that exposition which I have made of it by the helpe of other Scriptures, doth as it were with one blast blow them all away like chaffe, and with one stroke dash them all in pieces. For this text tels us, that this garden was planted in the earth; and God made the trees in it to grow out of the ground; that the speciall place of the earth, in which God planted it was *Eden*, that is, a place in *Mesopotamia* and *Babylonia*, knowne by that name, and mentioned by *Rabshekeh* among the countries which the *Assyrian* Kings had conquered, scituate betwene *Indea* and *Assyria*, and neare unto *Assyria*, 2 *King.* 19. 12. and
by

by *Ezekiel*, cap. 27. 23. mentioned among the countries and cities, which from *Mesopotamia* did trade with *Tyrrus*. The text also tels us, that it was in *Eden Eastward*, or on the *East-side*, watered with a river which came out of *Eden* from the other part thereof; which river having divided it selfe into foure streames, that it might run through severall parts of the garden and water it, did no more meet in one, but from thence, that is, from the garden was parted, and became foure speciall rivers, taking their course and compasse towards severall lands; to wit, *Pishon* to the land of *Havilah*, *Gihon* to the land of *Cush*, *Hiddekel*, to the land of *Assyriah*, and *Euphrates* through *Babylonia* and *Chaldaa*: all which are to Iewes and naturall *Israelites* (who ever since the captivity of *Israel* to *Assyriah*, and of *Juda* to *Babylon* doe live a disperfed and scattered people in those countries) knowne by those old names to these dayes, as appears in the *Itinerarie of Benjamin Tudalensis* the Iew, and divers other histories. Now these things being plainly laid downe in the text, explained by other Scriptures; the places and rivers being often mentioned in histories, and knowne to the Iewes who dwell in those parts untill this day; there is now no least colour or show of reason left for the divers opinions before rehearsed; they all appeare to be vaine & erroneous; the manifest truth of this text overthrowes them all at once. And now from hence wee may learne a profitable point of instruction; viz.

That nothing is more vaine and uncertaine then the opinion of witty and learned Men, both ancient Fathers and later Writers and Schoolemen, while they follow their owne reason, & their owne witty concepts without warrant from the Word of God. There is no sure or certaine ground which a man may safely rest upon for the right understanding of the Scriptures, but onely the word of God it selfe, either speaking plainly in the very text it selfe, or by other places and testimonies which are more full and plaine, compared with the obscurer texts. By this meanes onely the Spirit of God doth enlighten our hearts and understanding to know infallibly the true sense and meaning of them. Besides, many other proofes which serve to confirme this, which I omit as not necessary at this present; wee have

Doctrinæ
Best mens
opinion is
uncertaine.

have a firme argument from our Saviours owne words, *John 16. ver. 13, 14.* where hee saith, that now under the Gospell the Spirit speaks not of himselfe (by simple and immediate inspiration without any word, as in the Prophets of old) but whatsoever hee shall heare, that shall hee speake, and hee shall take of mine and shall shew it unto you; that is, hee shall inspire and enlighten men, onely by my word which I have spoken with mine owne mouth, and by the Prophets and holy Men of God who have preached and written. Also our Saviour and his Apostles, by their constant practise did shew, that the sure ground of expounding and understanding the Scriptures in any obscure places, is the plainer text and word of Scripture in other places. For they proved the truth which they preached and wrote in the Gospell by the *Scriptures of the Law and the Prophets.*

Vñ.

Wherefore let us not build upon the wisdom of men, nor upon the smooth words of mans reason; but on the word of God proved by it selfe, and made plaine one place by another; Let us hearken to such preachers, and follow them as the surest guides, who make the Scriptures by themselves plaine and manifest to our understanding. As for them who can give no better reason for doctrines of faith, but testimonies of Fathers and Schoolemen, nor follow any surer guide for expounding of Scripture but expositions of Fathers framed by their owne concepts, not proved by plaine texts; let us not build too much upon them. And, above all, Let us hate and abhorre the pestilent Doctrine of the Romish Doctors, and all the Popish faction, who make the Canons of Councils, the opinions of Fathers, and the Popes determination, the onely sure grounds whereon men ought to build their understanding of the Scriptures and their belife of the word of God.

Of the tree
of life, and
the tree of
knowledge
of good
and evil.

Another, and a second thing which comes here to bee more fully opened over and besides the diversity of opinions, is the *tree of life, and the tree of knowledge of good and evil*, which are said to bee in the midst of the garden. These two trees are here in the history marked out and distinguished from the rest of the trees, as being set apart by God for another use more then mere naturall. Concerning these trees, there are divers and severall opinions of ancient and moderne Divines.

First,

First, concerning *the tree of life*, Some thinke it had a naturall power and vertue in it to make mans body lively, and to keepe it from all weaknesse, decay and mortality, till hee should bee removed to heaven: this is the opinion of *Scorus* and *Aquinas*, with others.

Why the tree of life;

1.

Some thinke, it had power and vertue in it to make man immortal, and to preserve him from death for ever, as *Toftatus*: and that, if a man had once eaten of it, hee would not have dyed, but should have enjoyed such immortality, as wee have by Christ after the last resurrection.

2.

Bonaventures opinion is, that it had such vertue and power in it not naturall, but supernaturall. But these opinions are more humane conceits, contrary to reason. For first, the fruit of a tree, which is pulled off, eaten, digested, and so changed from that which it was in a bodily nutriment by the operation of mans fleshly stomach, cannot in any reason bee conceived to have naturall power in it to give that to man which it selfe had not, to wit, immortality & immutability. It is a true rule, that *no naturall thing can worke beyond the naturall strength of it*, neither can it give to another that which it selfe hath not at all; and this tree had no immortality, for it was destroyed with the garden in which God planted it. Secondly, supernaturall power and vertue to give life is the proper vertue and power of Christ and of his Spirit which works in men, and derives life from Christ to them: but there was no such communion of the Spirit, nor any such operation of the Spirit in any earthly creature before Christ was promised; such assistance and operation of the Spirit is proper to the elect of mankind, and came onely into the World by Christ, as the Scriptures testifie.

3.

There are divers learned men of better judgement, and they hold that this *tree of life* is so called, not for any vertue in it, either naturall or supernaturall; but because it was given of God a Sacrament and seale of life to man, and man was to eate of it, not for bodily food onely, but that by eating of it hee might bee, as by a pledge from God, assured that he should by God bee upheld in life; and also might bee admonished, that his life is upheld not by any power in himselfe, but by covenant from God confirmed by this seale.

4.

But

Of what
life.

But these differ among themselves, concerning *the life* whereof it was a seale and pledge.

1. Some thinke, it was a seale of that *present life* which *Adam* had, which in it selfe was mutable.
2. Some thinke, it was a seale of a *better life*, even of immortality and life immutable, which *Adam* should have obtained by continuing in obedience for a certaine time.
3. Others thinke, that it was a *Sacrament*, that is, an holy signe and seale of *Christ* who is our *life*, and of that spirituall *life* which wee have in him: thus *Junius*, and others of our late Writers.

Now, to declare in few words what I conceive to bee the truth: First, I cannot conceive, that there were any Sacraments given to man before the promise of Christ, and the revealing of Gods purpose and counsell in him: For a Sacrament is an outward element or visible thing consecrated by God, to signifie and seale *heavenly and supernaturall things*, and grace spirituall and invisible: But *heavenly* and *supernaturall things*, which belong to eternall *life* in Christ, and spirituall grace, were not revealed to man in the state of innocency, before the promise of Christ, which was made upon mans fall; Therefore there was then no use of any holy signe, or pledge of supernaturall grace, or of any thing which wee obtaine from above in, and by Christ. *The tree of life* could not bee any Sacrament, signe or symbole of Christ, or *supernaturall life* in him. All that I can conceive or affirme with any warrant from the Scriptures is this, that *the tree of life* had greater and more excellent naturall vertue and strength in it then other trees, and the fruit thereof was *more sweet, lively and nourishing*; and by this meanes it was more fit then other trees to bee not onely a signe, symbole, and pledge to man, whereby hee was to bee admonished that his life was to bee upheld by his obedience to God, and dependance upon him; and also to bee assured and confirmed, that God would uphold him in life: but also a seale of the covenant of works, whereby hee was to bee settled in that state of life, wherein hee was created. I confesse, that the *wisedome of God* (that is Christ as hee is *made unto us of Gods wisdom*) is called *a tree of life* to such as lay hold on him, Prov. 3. 18. and the fruit

of

of the righteous, (that is eternall life and all saving blessings, which are the fruites which the righteous, justified and sanctified in Christ, doe enjoy) is called also the tree of life, *Prov. 11. 30. Revel. 2. 7.* and a whole some tongue, that is, the healing and saving word of the Gospell, and other powerfull means of salvation are called a tree of life, *Prov. 15. 4. and Revel. 22. 3, 14.* But all this is by way of allusion, and tends to teach us; not that the tree of life in Paradise was a Sacrament of Christ, and of saving grace and eternall life in him; but, that as that tree was a pledge and means to confirme man in his naturall life: so Christ and his graces, and his holy and healing word, are the pledges and means of heavenly and supernaturall life. And this is all that I can learne out of the Scriptures, concerning this tree of life.

The other speciall tree is called the tree of knowledge of good and evil; which I conceive to bee so called, not because it did beget reason and understanding in man, or did sharpen his wit by any vertue or power in it, as *Isaiah* and *divers He-brewes* imagined; for then it had beene good for man to eat of it, and hee should have gained thereby: Nor because Satan by the lying Serpent perswaded the woman that being eaten of, it would make them as God, in knowing good and evil; for it was so called of God before, when hee forbade them to eat of it: But the true reason why it is so called is, because God having forbidden man to eat of it, man could not eat of it but by disobeying God and transgressing his commandement, and so bring sin, and the bitter knowledge, and the woefull experience and sense of evill upon himselfe, which taste and knowledge of evill makes the sweetnesse of good better relished, and the profit thereof better knowne and acknowledged. Againe, because the eating of this tree was mans sin and fall; and gave occasion to God to promise Christ; and to the Son of God to undertake as mans surety to make satisfaction for him, and to redeeme him; and out of his evill to raise up a new kind of good, greater and better then that which man knew before, even to bring him to the knowledge of spiritual & supernaturall good: In this respect, God might well call it the tree of knowledge of good and evil, upon his owne foreknowledge of that event, which hee in himselfe purposed.

posed to bring about upon that occasion.

As for searching and inquiring what kind of tree it was; whether a *vine*, as some hold; or a *figge tree*, as *Theodore* thought; or an *apple tree*, as others; I hold it vaine curiosity, because the text calls it by another name, by which none of those trees were ever called. Certainly the fruit of it in it selfe was naturally good, and had no evill quality in it, which could corrupt or itaine mans nature, or infuse malice into him; as I shall hereafter shew, when I come to Gods commandement by which hee forbade man to eat of it.

And thus much for the opening and expounding of this part of the history, concerning Paradise, the place of mans habitation in the state of innocency. The doctrines which hence arise, I will but as it were point at and name unto you.

Doctr. 1.
Gods
great
bounty to
man.

First, wee here are taught, that Gods bounty to man, in the creation was great and wonderfull, in that hee made him not onely a reasonable creature endowed with wisdom, knowledge, and ability, to choose out and make an habitation for himselfe above all other living creatures on earth: but also did provide and prepare for him before hand, and did plant for him a garden to his hand, a place of singular pleasure and delight, stored with all delicacy for his dwelling and habitation. Wee count it a great bounty, that God gives us large places wherein to dwell, and gives us wisdom and art to build Houses and Cities; and materialls necessary for building. And if God blesse us with Sheepe, Oxen, and other profitable cattell, wee rejoyce to build stals, and folds, and enclosures for them; and Houses and Cities for our selves, and acknowledge our selves bound to bee thankfull. But God in the creation was so kind to man, that though hee left other living creatures to the wide World, yet hee provided a *Paradise of pleasure* for man to dwell in, and to delight himselfe; so that this point is manifest.

Vse.

Whence wee may gather steadfast hope, and comfortable perswasion, that seeing God was of himselfe so kind to man, being then but a meere naturall creature, as to prepare for him so pleasant an habitation; now when wee are made *spirituall*, and by one Spirit *united to him in Christ*, and made Sons by re-
gene-

generation and adoption, he will much more provide an excellent habitation for us, even *an heavenly*, which ſhal ſo farre exceed the earthly Paradife, as the ſtate of a Son exceeds the ſtate of a ſervant, and ſpiritually exceeds natural.

Secondly, here wee ſee, how unnatural and monſtrous mans ingratitude was, and is declared to bee, in that hee would bee drawne by the ſubtility of the Divell, perſwading him by the Woman, and the Woman by the Serpent, to yeeld upon any promiſe or hope of an higher eſtate, to tranſgreſſe any commandement of God, and diſobey his word and revealed will, who had ſo highly magnified his kindneſſe, and made his ſingular care and providence for him moſt cleare and manifeſt. But moſt of all may wee all bee aſhamed and confounded for this, that our firſt Parents, and wee in them, would beleever Satans lyes in the mouth of a Serpent, and would give more credit to them, then to the word of the Lord our Creatour; as if all his goodneſſe and bounty were nothing in our eyes, which hee ſhewed in our creation, and in providing ſo pleaſant and well furniſhed an habitation for us.

Uſe 2.

Secondly, Gods putting of *Adam*, into the garden that hee might dreſſe it and keep it, doth teach us, That man in the creation was made, and is by pure nature, moſt averſe and abhorring from idleneſſe; and his true content and pleaſure in this World is to bee in exerciſe of his wit, reaſon, and bodily activity. The earth before mans fall was all fruitfull, and brought forth for mans uſe all neceſſary and delightfull things without art, toile or labour; ſo that man might have ſpent all his time in contemplating upon his creation, and all things created: but yet God would not, that man ſhould live, neither did hee ſee or thinke fit for man to live idle, and therefore put him to dreſſe and keep the garden, in which hee had occaſion to exerciſe his minde and body without toile or labour, onely for pleaſure and contentment. And therefore this doctrine is naturally gathered from hence, and all thoſe Scriptures confirme it, which condemne ſloth and idleneſſe, and ſend the ſuggard, as a creature degenerate from his kind, to learne of the Ant and meanest creatures, as *Prov. 6. 6.* And tell us, that idleneſſe and ſlothfullneſſe bring hunger, and want, and ruine, and decay to the houſes.

Doctr. 2.
No idleneſſe allowed.

houses of the idle and sluggish, *Prov. 19. 15. Eccles. 10. 18.* and abundance of idleness was the roote of all the evils, which came upon *Sodom, Ezech. 16. 49.* But the diligent hand maketh rich, and brings plenty of all blessings, *Prov. 10. 4.* and brings men to promotion, rule and honour, *Prov. 12. 24.* and makes their substance precious, *Verse 27.* and their soules fat, *Prov. 13. 4.* and causeth even women to be praised in the gates, *Prov. 31.* And that man is by nature, active and cannot brooke idleness, it appears plainly by the stirring nature of children, who are never quiet nor content, unlesse they be busied one way or other; and by the restlessness which is in wicked men, who devise mischief on their beds, and have working heads, and cannot cease from doing something, rather evill exercises then bee idle.

Use.
Detest it
therefore.

Now this being a manifest truth, may justly provoke and stirre us up to loath and abhorre idleness, sloth, and laziness, as speciall marks and igominious brands of naughty persons, miserably degenerated from humane nature, and from the frame and disposition, wherein they were at the first created by God. It was not good for *Adam* in innocency to live idly, and without exercise, but hee must bee busied as in mind by contemplation on Gods works; so in body by ruling the creatures, dressing and keeping the garden, when abundance of all things flowed to him without toile or labour; much more will it be hurtfull dangerous and pernicious to us, who are a people corrupted, and in our whole frame out of order, perverse, and froward. If wee give way to sloth and idleness, for if wee labour not, wee cannot have what to eat: but poverty will come upon us, like an armed man; If wee bee idle and negligent in honest and good labour, our perverse, rebellious and restless nature will lead us into evill exercises and wicked works. As standing lakes of water grow corrupt, stinking and unwholesome; and ground not laboured, stirred up and tilled, will bring forth corrupt, stinking weeds, bryars, thornes, and thistles: So our corrupt, nature if it bee not exercised and busied about vertuous actions, and profitable labours, will grow more corrupt, noysome and filthy; and will carry us away into frowardness, vanity and sinfull practises, which will make us loathsome to God.

God and men, and will speedily plunge us into misery and eternall perdition.

Thirdly, wee here see and are plainly taught, that man in innocency had abundance of all good things, needfull for profit, pleasure, and full contentment; and wanted nothing which could bee required for earthly happinesse, to make him blessed in this World, and fully content with his estate and condition.

Doctr. 3.
A content.
full estate
in innocency.

First, his reason and understanding could not conceive, neither did hee know any good, which hee wanted and did not possesse, whereof hee was by nature capable: all wordly goods hee had at will; and of heavenly and spirituall good which was supernaturall, hee had no knowledge nor understanding.

1.

Secondly, hee had all provocations to move him to serve God, and all bonds to tye, and knit his heart in love to God, and to make him wholly obedient to God, and dutifull and serviceable to him in his whole heart and soule, body, mind, and strength. Hee had food at will, most sweet, wholesome and delicate, in all variety and abundance, without any care toile or labour; the *Earth brought it forth* of her owne accord; the wholesome and pure *aire* did cherish it, and the *Sun and Heavens* by their warme influence did ripen, perfect, and prepare it to his hand. Hee had a most pleasant dwelling, a garden beautified with all *earthly ornaments*, and a *Paradise* of pleasure and delight. Hee was *high in honour, dignity and promotion* above all living creatures both by *Sea and Land*, and had rule and *Dominion* over them all. His *exercife* was without toile, labour or paine, sweet and pleasant. Hee had for the *exercife* of his minde all *Gods works*, the *contemplation* whereof might fill his soule with delight and joy in God his Creatour; and for the *exercife* of his bodily strength and activity, hee had the *dressing and keeping* of the garden which was a worke of pleasure and delight, not of paines and labour, for it needed no digging, planting, culture or tillage: his businesse also was without care and feare; for there were *no thieves* to annoy him, *no evill beasts* to hurt and spoile his garden, and to trouble & waste his habitation; so that without further proofe, this Doctrine is most cleare in, and from the text.

2.

*And as hee
judging
our in
that an
case
in his
B. 1. 1.*

Use.
God no
way the
cause of
mans sin.

The consideration whereof is of excellent use to confirme us in this assurance, perswasion and beliefe, that God in no respect any cause or Author of mans sin and fall, neither did give him the least occasion of discontent with his present estate, that by seeking to soare up higher, hee should catch a fearefull downefall into sin, and bring himselfe in bondage to death, Hell, and the Divell. For wee see, God gave him all occasions and abundance of blessings as strong provocations to provoke him to love his heavenly Majesty, and as firme bands to bind, and tye him to obedience. It was the Divell who first breathed pride into man, to aspire and soare above his estate, and suggested into his heart evill turmises and thoughts of God, that God did seeke to keepe him from a better estate by restraining him from the *tree of knowledge*, which by eating of the fruit thereof hee might obtaine, and become *like to God*. Wherefore let no man charge God with giving the least occasion of discontent to man to provoke him to sin; but let us bee humbled with the sight of our owne mutability, frailey and vanity, who in our first Parents and best estate were so fragile and mutable, and much more now, being corrupted and made subject to vanity, and slaves of corruption.

CHAP. XV.

Of the image of God on man in innocency. Sundry opinions of it. What the word signifieth: Zelem and Demuth. Image of God naturall, and supernaturall. Differences betweene the image of the first and second Adam. Images essentiall, and accidental. Particulars of Gods image on Adam: in soule and body. Uses of all.

Gen. 1, 26.

AND God said, Let us make man in our image after our likeness. Verse 27. So God created man in his owne image, in the image of God created hee him; Male and female created hee them.

The generall Doctrine of the creation of our first Parents in
the

the image of God, I have heretofore laid open out of these words. It now remains, that I proceed to the Doctrine and Description of that image of God in the *speciall and particular points, thereof*; which I reserved to the last place, because it is the maine thing which discovers to us the excellent state of man in innocency. As for the blessing of *fruitfulnessse* for the increase of mankind, and mans *Dominion* over the creatures, plenty and variety of *bodily food*, and a pleasant *habitation*, the earthly Paradise, they are but *externa bona*, outward benefits: but the image of God contains in it *internall blessings* of the soule, & of the whole man, as well as externall & outward benefits; & therefore I have first dispatched them, & now come to that image of God, in which did consist the highest pitch of mans *naturall perfection* & felicity.

In the handling of this point, if I should rehearse the severall opinions of the ancients; how they make a difference betweene the image & likenesse of God; how some make the image of God to be onely in the *soule*; some in the *whole man*; some hold the reasonable soule, as it is endowed with *understanding, will and memory*, to be the image, and *holinesse and righteousnessse* to be the likenesse of God; others hold that Gods image consists in mans *Dominion*, & Lordship over the creatures; others, that Gods image consists in mans *immortality*; others in this, that man is a *spirituall substance* in respect of his soule, others that the image of God, after which God formed man, is *God the Son* as hee is the image and character of the *Fathers Person*, and the *similitude* is the *holy Ghost*; others that the image of God is the *humane nature*, which the Son was ordained to assume, and did in fulnesse of time take upon him: If I should rehearse all these, and lay them open, and confute so much in them as in unsound, I should spend time and weary my selfe to small purpose. Likewise, it would take up exercises of many houres, if I should rehearse the divers opinions, questions, and disputations of the *Schoolemen*; all which would trouble mens braines, and leave them in a maze or labyrinth, uncertaine what to hold or beleve; as also the many disputations, absurdities, and contradictions of the *Iesuits*, by which they contradict one another, and some of them *themselves*, in many things which they teach and affirme concerning the image of God. As for the grosse opinions of old *Hereticks*,

Opinion:
of the
image and
likenesse
of God.

as of the *Manichaeans*, who utterly *denied* the image of God in man; and of the *Judians* and *Anthropomorphites*, who held that the *outward forme* and shape of mans body was Gods image; and of the *Pelagians*, who held that the image of God, in which man was created, was no other but that in which every man is *now borne*; they are not worthy to bee named, it were losse of time to confute them, and to discover the absurdities of them.

The maine ground which I will wholly build upon, shall bee the word of God, written in the sacred Scriptures; and what I find in the Fathers and best moderne Writers agreeable to the Scriptures, that I will commend unto you; and where I find them differing from Gods word, I will be bold to professe open dissent, and shew my dislike; that none may bee mislead by them, or by any who build upon humane authority.

But, that wee may understand this point plainly and fully, I will first of all sift the words of the text, and shew what is *the image and likenesse of God*, and how we are to understand the phrase of *making man in his owne image, and after his likenesse*. And secondly, I will shew the particulars wherein man was made like unto God, and what is that *image* in which hee was made.

What the
word image
signifies.

3.

First, the *image* of a person or thing is that, which though it differs in nature and substance, yet is formed by that person and according to that thing, and in all things made like unto that whereof it is the image; in so much that hee who knoweth the person or thing it selfe, when hee seeth the image, can discern that it is the image of such a thing or person, and that it is very like him; and by seeing the true image hee knowes and discernes what a one the person or thing is, whereof it is the image: this is the first & the most proper sense of the word *image*, and thus it is used where *statues* of gold, silver, wood, stone, or other metall, made in the shape of a man to represent him, or in some other shape to represent a feined God, are called *images*, as *Num. 33. 52.* where God commands the Israelites to destroy the *Idols of the Canaanites*, and calls them *molten images*; and *2 King. 11. 19.* the *Idols or statues* made to represent *Baal* the

the God of the *Zidonians*, are called the *images* of *Baal*. And man being made a fit creature to represent God, and to shew his glory, is in this sense called the *image* and *glory* of God, 1 Cor. 11. 7.

Secondly, the word זֶלֶם, *Zelem*, image, is used καταρρησιν, 2. that is, abusively, to signifie a vaine shadow or bare forme and *Zelem*. shape of a thing without a substance; such as is the shadow of a man or other creature; or a shape formed in the fanſie, having no being but in mans imagination, as *Psalm* 39. 6. where every man is said, to walke in a vaine shadow, the word is זֶלֶם, *Zelem*, image, and *Psalm* 37. 20. the vaine fanſie and dreame of the wicked, that is, the vaine felicity, which they frame to themselves, is called by the same name *Zelem*, image.

Here in this text the word is used in the first sense, for such a thing, or such a creature as differing in nature and substance from God, yet in that nature and substance is so like unto God, and doth shew forth the glory, wisdom, power and other attributes of God; that they may bee seene and represented in some good measure in the things, and by the things which are proper to that creature.

And an *image* according to this sense hath in it two things to bee considered, to wit the *matter* and the *forme*. Two things in an image.

The *matter* is the nature and substance of the creature, differing from the substance of the thing, whereof that creature is the image, and yet a very fit subject to receive such a forme, and such qualities as may make it very like the thing whereof it is the image; as for example gold, silver, wood, and stone, differ in nature and substance from man; and yet they are fit to receive the whole outward shape of a mans body, and to bee like unto it in all parts. If things bee both of one kind and nature, though the similitude bee never so great, yet the one is not called the image of the other, except it bee made by, and according to it: as for example, One egge is not the image of another, nor one apple, nut, or figge anothers image; nor water, nor wine of the same kind in severall cups, though they bee very like, because they are both of one nature and of the same kinde, and one is not made and formed by another. 1.

Secondly, the *forme* of the image is the likeness and similitude, which 2.

which is in all the parts & properties of a thing, by meanes whereof it resembles that whereof it is the image, & is like unto it, & so becomes the image of it; as for example, the forme, & shape, & resemblance, which is in the image of gold, silver, or stone, by which it resembleth and expresth all parts of a mans body, and the colour of it, by which it resembles a mans haire, face, hands, and cloathes; that is the likenesse by which it becomes the image of a man, even of this or that particular man, and is knowne and discerned to bee his image, and in it his *shape* is plainly seene. Both these are here to bee understood in this word *image*, and Gods image contains in it both the *similitude* or resemblance, by which man is said to bee *like unto God* in all his naturall properties, gifts, and endowments; and also his *nature*, and *substance*, which though it differs from Gods nature and substance: Yet is a fit subject of such properties, gifts, and endowments, which resemble Gods attributes and properties.

Demuth: Secondly, the Hebrew word מִדּוּת *Demuth*, which is here translated *likenesse*, is used in a twofold sense: First, it signifies the similitude and likenesse, by which one thing resembles another in *all the speciall properties of it*; thus it is used *Psalm* 58. 4. where the poison, rancour, and malice of the wicked is said to have the *likenesse of the poison of asps*; and *Ezech.* 1. 10. the *likenesse of the faces of the foure living creatures*, in *Ezechiels* vision is said to bee *like the face of a man*, and of a *Lyon*, and of an *Oxe*, and of an *Eagle*; and *Dan.* 10. 16. one is said to touch *Daniel*, who had the *likenesse of the Sons of men*. Secondly, it signifieth the same that the word *image* doth, that is a thing which is made like to another, and is the very *patterne* which resembleth it in all parts, and properties, as *2 King.* 16. 10. where the *patterne of the Altar of Damascus* which *Ahaz* sent to *Kriah* the Priest, is called *the image of it*. And *2 Chron.* 4. 3. the images of *Oxen* which *Solomon* made under the *brazen Sea*, are called מִדּוּת *Demuth*, the *likenesse of Oxen*, and *Isa.* 40. 18. an image made to represent God, according to that concept of him, which men frame in their mindes, is thus called.

Here in this text the word is used in the *latter sense*, and signifies the same, that the word *image* doth in effect, but in *adivers order and manner*. For the word מִדּוּת *Image*, signifies

Phil. 2.

So there is a twofold image of God in man; the first: The *image of the earthly Adam*, in which hee was created; which though hee forfeited, and lost by the law of justice: yet by Gods common and generall indulgence in Christ, hee did so farre retaine and communicate it though, grievously mangled & defaced, that we are said to have *borne it*, who are *Adams* naturall progenie, and were created upright in his loynes. The other is the *image of the heavenly Adam*, the Lord Christ, who being in the *forme of God, equall with God, did humble himselfe* to descend from Heaven by taking our nature upon him, and framing to himselfe out of the seed of the woman by the operation of the holy Ghost a most pure and holy manhood, which did beare (over and above the image of the first *Adam* deformed with many frailties and all our infirmities, *sin onely excepted*, Rom. 8. 3. Philip. 2. 7.) an holy and heavenly image created and framed in his humane nature by the working of the holy Ghost, which is given to him not by measure, *Ioh. 3. 34.* even from his first conception, *Luk. 1. 35.* And this image as the elect, regenerate and faithfull doe beare in part, in the state of grace, while they are by the inward worke of the Spirit *conformed to the image of Christ*, Rom. 8. 29. and *Christ is formed in them*, Gal. 4. 19. So they shall fully and perfectly beare it in heaven after the last resurrection, *1 Cor. 15. 49.*

And as the holy Apostle doth distinguish these *two images*, and doth oppose the one to the other, making the one the image of the first *Adam*, who was of the *Earth earthly*; the other proper to Christ the second *Adam*, who is the *Lord from Heaven heavenly*; so he doth shew divers differences betweene them in his divine Epistles, which are confirmed also by other Scriptures.

Differences
betweene
the image
of the first
and second
Adam.

1.

2.

First, the image of God in the first *Adam* was *naturall*, it was that which was given him in the creation; so my text here saith, *God created man in his owne image*: But the image of God in the second *Adam* was *supernaturall and spirituall*; for hee was conceived, and formed in the wombe by the holy Ghost, *Luk. 1. 35.* and his image is communicated to men, and they are *changed into it by the Spirit of God*, *2 Cor. 3. 18.*

Secondly, the image of God in the first *Adam* was *mutable*,
and

and *Adam* did forfeit it, together with his life and naturall being, by his sin and disobedience: And although God, out of his common favour and indulgence in Christ, doth still continue it in some degree to *Adams* posterity; yet it is much defaced and deformed in all parts, and in some parts quite abolished, and is now titled the *likenesse of corruptible man*, *Rom. 1. 23.* and the *likenesse of sinfull flesh*, *Rom. 8. 3.* and the *forme of a servant*, and *likenesse of fraile men* even as it was in Christ, *Phil. 2. 7.* But the image of God in Christ is *immutable*; neither our sins which hee bare, nor all our infirmities, nor the Divell, nor the World, nor all the powers of darknesse, nor the *curse of the law*, which hee was *made* in his death, nor the wrath of God and the *agonies* with which hee wrastled in his agony, both in the time of his bloody sweat, and on the crosse when hee cryed out, *My God why hast thou forsaken me?* could deface or impaire that *spirituall and supernaturall image* of true righteounesse and holinesse, which was stamped on his humanity, and in which it was framed by the holy Ghost; but over all those enemies and powers hee triumphed, *even upon the Crosse*, *Colos. 2. 15.* and in his cursed death hee offered up himselfe a sacrifice most pure, holy and without spot, *Heb. 9. 14.* so that his holinesse was no whit stained; nor Gods spirituall image in him defaced, or diminished. And as this spirituall image could not bee diminished in Christ the second *Adam*, our head: so it is *indeleble* and cannot bee defaced in any of his members truly regenerate and united to him by the same spirit; but it dayly increaseth in them; and they are transformed into it, *from glory to glory*, by his Spirit in them, which is stronger and greater then the Divell, the Spirit of malice which is in the World, and rules in the children of disobedience; For the Spirit seales them up unto the day of redemption, *Ephes. 4. 30.* And they cannot sin by apostacy, and fall into infidelity and impenitency, *1 Ioh. 3. 9. because the seed of God abideth in them.*

Thirdly, the image of God in the first *Adam* was most perfect at the first, for hee was created perfect with naturall perfection; and the naturall image of God was never so perfect in any of his naturall sons, as it was in him at the first. And as it decayed and was defaced in him by his fall: so in all of his posterity

Rom. 8. 3 5.
Ioh. 4. 14.
and *14. 16.*
2 Cor. 3. 18.
Ioh. 4. 4.
2 Cor. 1. 22.

sterity who are Gods elect, it gives place to the *better image of Christ*; And in his Sons who are reprobates, it shall bee utterly abolished at last, and changed into the image of the Divell, when they shall bee *punished with everlasting destruction from the presence of God, and from the glory of his power*, 2 *Thess.* 1. 9. But the image of God in the second *Adam*, is at the first in the least measure *like a graine of mustard seed*, and still it increaseth, till at last it commeth to fulnesse and perfection in glory. In Christ our head it was not so cleare, nor so full at the first, being eclipsed with our infirmities; but that hee did *grow up in wisdom, and stature, and favour with God and men*, *Luk.* 2. 52. and so this image increased in him, and hee was more and more *full of the holy Ghost*, till at length hee was perfected with glory. And so likewise in the state of grace, it daily *increaseth* in all the true members of Christ, till they come to glory, and beare the heavenly image of Christ, and attaine to the *fulnesse of him*, as appeares *Rom.* 12. 2. 2 *Cor.* 3. 18. and 4. 16. *Ephes.* 4. 13, 16. *Coloss.* 3. 10. 2 *Pet.* 3. 18.

4. Fourthly, the image of God in *Adam* consisted onely in such *gifts and endowments as made him a perfect naturall man*, capable of an earthly felicity: It did not enable him to search into the *heavenly things of God*, nor make him partaker of *heavenly glory*: But the image of God in Christ consists of *spirituall gifts and supernaturall graces*, which doe enable a man to search into the *deepe things of God*, which never entered into the heart of *Adam* in innocency, 1 *Cor.* 3. 9, 10. or of any meer *naturall man*; and which doe make him fit to see God and to inherite the Kingdome of heaven, 1 *Cor.* 15. 50. and *Hebr.* 12. 14.

5. The image of God in which *Adam* was created, did consist chiefly of *originall righteousness*, which was but a perfect *naturall uprightness*, and conformity of his reason, understanding, will and affections to the will and law of God, made knowne to him in the creation, and also in the perfect *frame and disposition of his body*, and of all parts thereof, by which they were most apt and ready to follow his upright reason, will and affections in all things, and to move and worke accordingly; and the Scriptures attribute no more to man, while hee bare that

that image in the creation, but onely that *God made man upright*, *Eccles. 7. verse last*, this was the height and perfection of *that image*. But the image of God in Christ, the second *Adam* contains in it the righteousness and holiness of truth, *Ephes. 4. 24.* that is, a righteousness wrought in us, by the holy Ghost, and a true holiness and holy conformity to God, which cannot faile and deceive, and which doth *elevate and lift us up* to heavenly felicity, and the eternall fruition of God.

The image of God in which *Adam* was made, was but the uprightness of servants, and conformity to the will of God; commanding as Lord and Creatour under paine of death, *Gen. 2. 17.* But the image of God in Christ is the image of Sons and Children, not onely adopted to God in Christ; but also begotten and borne of Gods immortall seed, even his Spirit, and made partakers of the divine nature, *Ioh. 3. 5. Gal. 4. 5. 1 Pet. 1. 23. and 2 Pet. 1. 4. 1 Ioh. 3. 9.*

6.

Lastly, the image of God in which *Adam* was made, did not in the greatest perfection of it give *that fulnesse and sufficiency of contentment*, which might settle his resolution never to desire more; for hee, out of a desire to know more, and to bee like God in knowing good and evill, was easily tempted and drawne by the Serpent to eat of the forbidden fruite: But the image of God in Christ, the second *Adam* gives such solid content to Gods people, even here in this fraile life in the state of grace, where they have it but in part, that neither life, nor death, nor Angels, nor principalities, nor powers, nor anguish, persecution, perill or sword, can make them willing to forgoe it for any other hopes. and in the full perfection of it after the last resurrection, it brings fulnesse of joy, contentment and satisfaction, and fills men up with the fulnesse of God, *Psalme 16. 11. and 17. 15. Rom. 8. 35. Ephes. 3. 19.*

7.

Now these things which I have here laid downe by way of plaine Doctrine, concerning the true meaning of the words *image* and *likenesse*, and the difference betweene the image of God, in which the first *Adam* was created, and the image of God in the second *Adam* Christ, in which hee was formed by the holy Ghost, and into which all the elect are changed and renewed, when they are regenerate and made new creatures in him,

him may serve for excellent use : as I shall shew, when I have described the image of God, wherein our first Parents were created, and have laid downe, by way of Doctrine, the particulars wherein it doth consist.

But before I can distinctly describe *the Image* of which my text here speakes, I must yet a little more distinctly shew the severall sorts of images which, are images of God, and of other things.

Images
essentiall,
and acci-
dentiall.

There are images which are *essentiall and perfect*, to wit, every person begotten by another of his owne nature; and images which are *accidental and imperfect*.

An essentiall image, is either *absolute and most perfect*; or *lesse perfect*.

I.

The essentiall image which is *most perfect and absolute*, is one person begotten by another of the same undivided substance and being, in all essentiall properties equall and alike, distinct onely by *personall properties and subsistence*. Thus the eternall Son of God is *the image of the Father* of whom he is begotten from all eternity, of the same nature and individuall substance. For the second person the Son, considered according to his divinity simply as God, before his assuming of our fraile nature; is said to be *in the forme of God*, that is, his person is of the same essence, glory, and majesty with the Father, and *hee thought it no robbery to be equall with God*, that is to have all essentiall properties of God equall which the Father, as the Apostle testifieth, *Philip. 2. 6.* and in this respect, hee is called *the image of the invisible God, Coloss. 1. 15.* and *the brightnesse of his glory, and the expresse image of his person, Hebr. 1. 3.* which words though they have respect to Christ, as hee is *the Word made flesh*, and God incarnate, revealing God in his goodnesse, wisdom, justice, mercy, power, and the like : yet they must not be limited to his incarnation; but are extended to his deity as hee is the eternall Word the Son the second Person, by whom the Father created all things, and who with the Father doth uphold and sustaine all things as the words immediatly following doe shew. For indeed the *eternall Word the Son*, is in the forme of God, one and the same God, of the same substance, glory, and majesty with the Father, and onely distinguished in *personall properties*,
rela-

relation, and subsistence: And therefore hee alone can truly be called the image of God in this sense, which is most perfect and absolute.

The essentiall or substantiall image which is *lesse perfect* then the other, is either *naturall* or *supernaturall*. 2.

A *naturall* essentiall image is one person begotten by another of the same nature and kind of substance, and equall and alike in the same kind of naturall properties, but not of the same singular substance and individuall properties; thus every Son of man is *the image of the Father* which begets him; for though hee hath a severall soule and body, and severall properties which are of the same kind, but not the same *singular* with those of his Father: yet because his body and soule, and all the faculties of it, are of the same kind, and in the outward forme resembles his Father, and his Father may be seene as it were in him, therefore hee is his Fathers image and made in his likeness.

A *supernaturall* essentiall image is a nature or person, who is so begotten of God by the holy Ghost, given to be and abide in him, as *the immortall seed of God*, that hee is made *partaker of the divine nature*; that is, hath not onely supernaturall, and spirituall gifts wrought in him, by which hee is made fit to see and enjoy God: but also is *united to God*, and God becomes his portion for ever. And supernaturall.

This image is either *primary* or *secondary*. The *primary* image of this kind is onely Christ as hee is man, or the humane nature of Christ, which God formed and made in the womb of the virgin so pure and holy by the holy Ghost from the first conception, in which the holy Ghost came upon her, and the power of the Almighty over-shadowed her, Luk. 1. that it was not onely most pure and holy, and full of the holy Ghost from the first being of it; but also was personally assumed and united to the eternall Son of God, the second Person in the blessed Trinity, and so became the first borne of every creature, Coloss. 1. 15. and the first fruits which doe sanctifie the whole masse of the elect, 1 Cor. 15. 23. and hee head from whom the Spirit is derived unto all the elect, Ephes. 4. 15. so that they become a kind of *first fruits of Gods creatures*, Iam. 1. 18. 1.

The

The *secondary* supernaturall image is every elect, regenerate child of God, begotten and borne of his Spirit, shed on them through Christ, *Tit. 3. 6.* and so created a new man after God, in righteousness and holiness of truth, and made partakers of the divine nature, one with God in Christ and by Christ, *Ioh. 17. 23.* I call this a *secondary image*, because the elect become this image not immediately, but after a secondary manner, by deriving the Spirit from Christ, and by union with God in him. I call it a *supernaturall image*, because it is above mans nature, and belongs not to him in the creation, nor consists in any naturall properties or resemblance. And I call it an *essentiall image*, because every regenerate man, hath in him the holy Ghost dwelling as the *soule of his soule*, quickning the whole man; which Spirit is of the same essence with the Father and the Son. And in respect of this Spirit, and his gifts dwelling in his *tabernacles* their bodies, and furnishing them throughout; they are truly called, and are indeed, a *new image of God, and new creatures.*

All these sorts of images are to be excluded out of this text, for our first parents are not here said to be created after God essentially or supernaturally, but onely in the *accidentall and naturall image of God*; as I have in part shewed before, and shall also hereafter more fully shew in all the particulars.

The *accidentall or imperfect image* of a thing or of a person, is a thing or person so framed and made by another, as by a paterne, and after the likeness of that paterne, that it doth very much resemble it in likeness and similitude, but yet is not every way equall, nor in all things fully alike, nor of the same nature and substance with it.

In an image of this kind, there are required two things necessarily :

I. First, that the thing which is the image be *very like*, that whereof it is the image; yea so like, that it must resemble and represent either the nature and essentiall forme of it, or the outward forme and figure, or some speciall properties and proper qualities of it; or all these together, and yet in a different substance.

Secondly, that it be formed and made by that whereof it is the
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the image, and according to the paterne of it : Where any of these two is wanting, there can bee no image at all; as for example, One egge is like another in nature, substance, and all naturall properties; yet that egge is not the image of the other, because the one is not made by the other, as the paterne of it: so wee may say of an apple, or a figge, and of many other things; but the forme of an egge or apple made in chalke, or paste, or wax, is the *image of an egge* or apple, though not so like it as another egge or apple, and farre different in nature and substance, because it is formed by it as by a paterne. And againe, though an egge bee formed in the body, and of the naturall substance of a bird, and sometimes wormes are bred in the bodies of men and beasts; and the egge resembles the bird in whiteneffe or in variety of other colours, and the wormes seeme like mans flesh, in whom they are bred, both in colour and substance, and in life, sense, and motion: yet they cannot bee called *images*, because they are not like in shape nor outward forme, nor in any property, but onely in some qualities, and small resemblance. But the picture or *statue*, made after a man, and in many things like him, though more like another man then him, yet it is his *image*, and not the image and picture of another: so the figure of a man appearing in a glasse when hee stands before it; though it differs in nature and substance, and is but a vanishing shadow: yet because in outward shape, forme and colour it is very like, and is expressed in the glasse by him looking in it, therefore is his image. And the *impression* of a stamp or scale made in wax or well tempered clay is the image of that stampe or scale, though it be not perfectly like, by reason of some small defects in the wax, clay or stamping; and the impression of another scale engraven with the same figure or letters may bee in all points more like, and yet not the image of it, because it was not made after it, but by another scale engraven with the same figure.

Now then, that wee may plainly see that man was created, and how hee was created *in the image of God*, and made *after his likenesse*, and that hee is a true *accidentall image of God his Creatour*, Wee are to observe and take notice of these two things :

First,

1. First, that God did frame mans nature, even his whole soule and body *after himselfe*, with *intent* that both his substance, and naturall properties and endowments might take their patterne from him his Creatour; that is, in a word, God himselfe was the originall and chiefe patterne by which alone man was made and formed.

2. Secondly, that though divers other creatures had in divers things more resemblance of God, then man had; as the heavens in large *comprehension of the visible world*; the Sun in *glorious brightnesse*, beauty and Majesty; the highest heaven in *glory and immutability*; And all creatures, as they have essence and being, and were made good and perfect in their kind, have, some more, some fewer impressions and resemblance of God in his essence and attributes: yet none can bee called *the image of God* among all visible creatures but onely man; because, though God formed all things after his owne will, wisdom, and goodnesse; yet hee made no visible creature living or without life, *so farre resembling himselfe in his nature and essentiall properties*, that it might justly or with good reason bee called *his image*, but onely man. As man alone of all creatures under heaven was made *in the image of God*; so man alone doth so plainly resemble God, is so stamped with the impression of Gods properties, and in his whole nature and frame is made *so fit a subject for God to dwell in*, and to bee *conformed to God*; and wherein God may *shew* his wisdom, power, goodnesse, liberty of will, justice, mercy and other attributes, that hee onely of all visible creatures can truly bee called *the image of God*.

Particulars wherein the image of God stood. Let us now therefore, in the next place, come to the things wherein this image of God did consist, and in respect of which things man is said to bee *created in the image of God*, and to bee the image of God his creatour.

Conformity of Adam to God. First, it is a most certaine truth that the image of God, in which man was created, is nothing else but the *conformity of man unto God*; and man is truly called *the image of God* in respect of all those things wherein hee doth, more then any other visible creatures, *resemble God in his divine essence and properties*. Now this conformity of man unto God is twofold, *primary*, or *secondary*.

Primarie conformity, is seated in the *Soule* of man, or in man ^{In soule.} according to his soule the chiefe part of his substance,

Secondary conformitie is that which is in man according to his *bodie*, and consists in the body and in things which belong to his body.

Conformitie of Man to God in his Soule, is either in the *Nature of substance* of his Soule, or in the naturall *Faculties, Properties, and Endowments* of it.

First, conformity to God in the *Substance* of his Soule, is the ^{I.} similitude which mans Soule hath unto the nature and substance ^{In the substance of God.} of God, in that mans Soule is not a *Corporeall substance*, as all visible Creatures are, nor a *Materiall body* created of any former matter, but it is a *pure Spirit*, even a spirituall, incorporeall, invisable and living substance, and so it is called. 1 Cor. 2. 11. & Heb. 12. 23. and both here in my text; and 1 Cor 15. 45. a *Living Soule* which lives and gives life to the body; and in these things it is *like unto God* who in his nature and being is a *Spirit*, or a spirituall substance, as our Saviour affirms, *Joh. 4. 24.* & is called the *Invisible God* Coloss. 1. 15. & Tim. 1. 17. and the *Living God* Psal. 42. 2. & Ier. 10. 10. & Ioh. 6. 96. and his *Eternall power* and *Godhead* are called *Invisible things*, Rom 1. 20. yea as God saith of himselfe, *Isa 40. 18.* So wee may truely say of mans Soule, that it cannot truely be *likened to any visible thing*, neither can any bodily substance resemble it.

Conformity to God in the *naturall faculties, properties and endowments* of his Soule is the ^{2.} likenesse, and similitude which man ^{In the naturall faculties of} in respect of his *reason, understanding, liberty of will, desires and affections*, all upright and perfect, had unto Gods wisdome, ^{it.} knowledge, goodnesse, libertie, justice, mercy, and the like.

First, man in his perfect *understanding*, ^{I.} naturall light, wisdome and knowledge, did resemble Gods wisdome, and knowledge of all things. For man in his creation, and naturall integritie did rightly know God and himselfe, and did *perfectly understand* all the workes, and the nature of all the creatures of God, and what was good both for himself and them, so far as was needfull in his kind, and in that naturall estate, and what was just for him to do: and how to beare himself uprightly towards God and all his creatures. That he had the knowledge and understanding of

all these things sufficiently to make him perfect and happie in that estate; and that there was no errour or ignorance in him of any thing which was meet for him to know, appears most plainly by divers things.

First, by Gods giving to man *dominion and rule over all living creatures*, and putting him in the garden to *dresse it*, and putting all the earth *in Subjection to him*; which God would never have done, being infinitely wise and just, except he had knowne man to be one who understood and knew the nature of the earth, and all Herbes, Plants, and Trees in it; and by his reason, wisdome and knowledge was able to rule all Creatures with discretion, and to order them according to their severall natures, and to dresse the garden, and subdue the earth.

Secondly, by *Adams naming* of all the Creatures, every one by such a name as did shew the nature of it; so that God did *approve and confirme* the names, *Gen. 2. 19* and every Creature did in all likelihood come to *Adam* being called by that name.

Thirdly, by the understanding which he had of the nature of the woman (when God shewed her to be formed of his Rib) and presently giving her the name *אִשָּׁה, Woman*, or *see Mar. Gen. 2. 23.*

Fourthly, by *Adams free conversing* with God, and hearing of his voice without fear or dread; which was a strong evidence of an upright heart and pure conscience, and that he knew God, and his goodnesse; and that though God was greater then he could comprehend, yet God would not hurt him, but uphold him so long as he did obey Gods will revealed to him.

Secondly, man did resemble God in the perfect *liberty and freedome of his will*, and in the perfect conformity of it to the revealed and knowne will of God, and in the readinesse and naturall forwardnesse of it to will whatsoever good was within his power, and of himself to will nothing which was unjust and evill: by these things he resembled the free will and liberty of God, and his justice and equitie in all his doings. That mans will was most free to good, and that he had power of will to obey God appears,

Rom. 2.

First by this, that the Law of God was *written in his heart* as the rule of his life and actions; and that so deeply, that it remains
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in the heart of his corrupt seed in some measure, & cannot be quite blotted out. As he knew by his understanding and in his minde, so he was willing in his heart, to will and to do all accordingly; & of himself would never have fallen, if the Devill, that *Spiritual wickednesse*, had not by the Serpent seduced and deceived him.

Secondly, by the power and *Dominion* which God gave to him over all Creatures visible; which he would not have done, if man had not been as ready in *will*, as perfect in *knowledge* to rule them aright. It is not knowledge alone, but uprightness of heart, and will, and power, and freedome to will just things justly, which God requires to make an able and sufficient Ruler, as *David* testifieth in his *last words*. 2 Sam. 23. 2.

Thirdly, it is manifest by the commaundement which God gave to man to be obeyed *under paine of death*, which he being a good God would never have imposed on man, if mans will had not been free and upright; for then he had laid a snare which man could not have avoided; and had required more of man, then man by his naturall power was able to performe.

Thirdly, man was also conformable to God, and to his just will, goodnesse, purity and happinesse, in all the *desires and affections of his heart and soule*. He of himself desired no more but that which God gave him and allowed him; hee loved God as his Creatour, and the author of all his good; He did *rejoice* in Gods favour, love, and bountie; He *delighted* himself in all the naturall gifts which God had given him, and in the good creatures of God; there was perfect *Harmonie and sweet consent* between his reason, understanding, will, and his desires and affections: whatsoever he knew to be good and just, that he *freely willed, desired and affected*; there was no *disorder, discord or repugnancy* and dissention in any power or faculty of Soule, or Body; no least cause of griefe, but all joy and content. And of himself he never would have desired more then God had given, nor coveted an higher estate, if Satan had not *suggested* such desire, and seduced him.

This, and indeed all the whole perfect uprightness of man in all the powers and faculties of his Soule, in his understanding, will, desires and affections is most clearly confirmed by plaine testimonies of holy Scripture.

First, by the last verse of this Chapter, where it is said that when God had created man Male and Female, and finished the Creation, *he saw every thing which he had made, and behold it was very good.* If man was *very good*; then was he upright in all the faculties of the Soule, in his understanding, will, desires and affections, and there could be no discord among them; for that is evil and miserable.

Secondly, we have the testimony of the wise Preacher *Eccles.* 7. 30. that *God made man upright*, that is, in Originall righteousness, conformable in his upright reason, understanding, will and affections to the just revealed will of God.

Thirdly, experience teacheth that the things which make man ashamed, are *ignorance and error* in mind and understanding, *perversnesse of will, disorderly lusts and affections, and deformity and distemper* either in Soule or Body. Now Man and Woman had no cause of shame in them, neither were they *ashamed* when they were *naked* and went uncovered in all parts, as wee reade Chap. 2. 25. and therefore in the state of innocencie all these causes of shame were far from him, and he most free from them.

In body.

1.

The *Secondary* conformity of man to God, which is in man according to his *Body*, consists in things which belong to the body and to the outward visible man.

First, wee must not conceive, that God is any kind of *body* or *bodily substance* (as blasphemous *Vorsians* and other *Arminians* have written) neither that God hath a forme and shape like a mans body, as the *Anthromorphites* of old dreamed: For it is manifest, that in him, who is infinit, and so present in all places, that he is in his whole essence in every place; should have any difference, or limitation or dimension, or measure of severall parts, which is necessarily required in the forme, shape and substance of mans body and every bodily thing.

2.

But yet, because in the most wise, and artificiall frame, and naturall temper of mans body; and the most *fit disposition*, and order of all parts, by which it is a *fit subject* for a reasonable Soule, and the principall parts of it *fit instruments* for the severall faculties of the Soule, whereby to performe their many and severall workes and operations the wisdom, power, and goodness of God did shine forth of mans body, more then in all vi-

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sible creatures; and the Image of God appeared in it. Mans eyes, sight, and all outward senses did represent Gods *omniscience* and *knowledge* of all things; his hands did shew and represent Gods *power* to do and worke whatsoever he will; his armes did represent Gods *strength* and power to save his People, and to destroy his enemies; The beauty, comeliness, & naturall majesty which appeared in mans body & upright stature, by which he did over-look all creatures, as one most fit to rule them, did shew forth and represent the *glory* and *majesty* of God, and his *Lordship*, *dominion*, *providence* and *power*, by which he governs all things. In a word, though mans body was *mutable* in the Creation and state of *innocency*, and might fall from that state: yet so long as man did continue in that state, and did not sin, he had that *lively vigour*, & *perfect temper* of body, which did free him from death, and all evils which tend to hurt and destruction; which also was able to uphold him in *life* and *strength* for ever, if sin had not entered, and so in some sort he was *immortal* and *impassible*, not subject to death, or any passion and suffering, of hurt and evil in his body, and so there was in his body *some likeness* of Gods *immortalitye*.

For prooffe of this wee have good arguments in Scripture: First, God himself sheweth that murther, and shedding of mans blood is a *defacing* of his *Image* in which he created man; and for that cause he threatens revenge of murther, and of violence offered to *Mans blood*, *Gen. 9. 5, 6*. Now murther and shedding of mans blood is a defacing of mans body; therefore the body also is a secundarie Image of God.

Secondly, the Scriptures which set forth Gods attributes and workings by severall parts of mans body; as his omniscience and providence by *Eyes*, *Psal. 33. 18. 2. Cron. 16. 9*. his activity and working by *Hands*, as *Exod. 15. 16, Psal. 44. 3. Isa. 51. 9*. his love, and mercy by *Bowells*, as *Isa. 63. 15. Jer. 31. 20*. his punishing and revenging Iustice by *breath* of *mouth* and *nostrills* *Psal. 38. 15. and Isa. 11. 4*. his secret thoughts, counsells and purposes by *Heart*, *Psal. 33. 11*. his utterance of his mind and will by *Mouth*, *Jer. 9. 12*. these Metaphors do shew that the body of man and chiefe parts of it have some similitude of Gods attributes and workes, and so mans body is secondarily the Image and likeness of God.

Thirdly, the Scriptures shew that death is the wages of Sin, and all mortality and subjection to evils and passions, which tend to hurt and corruption came in by mans disobedience and fall, as appears, *Rom. 5. 12.* and *6. 23.* and by Gods commination, *Gen. 2. 19.* But in the Creation and state of innocencie man had in him no Sin, nor any inclination of himself to any evill or Sin; therefore he was after a sort *immortall and incorruptible* in his body, and had even in it a similitude of Gods immortality.

Fourthly, the body was in all things conformable to the Soule, fit and ready in all things to follow the motions of the Soule, to be directed and moved by the upright reason will and affections, and to doe all workes unto which they move it; and therefore as the Soule was made in the primary Image and likenesse; so the body in the secondary Image and likenesse of God.

Lastly, to conclude this doctrine of Gods Image in which man was created, wee may not unfitly affirme, and with good reason hold; that though man in the state of innocency, before the promise of Christ, had no *Supernaturall* gifts, nor any part of the *Spiritual Image* of the second Adam; but was onely a perfect naturall man, and not immediatly, & *proximâ potentiâ* capable of supernaturall grace, nor of the Divine nature: yet because his nature and whole frame was such as had a possibility, or remote power, to be made partaker of the Holy Ghost; united to God in Christ, and made partaker of the Divine nature, and a new creature, or new man framed after God; therefore he in this respect may be said to be *Created in the Image of God*; that is in such a forme, and of such a nature, as had a possibility to become like unto Christ, and a new creature made in the Spirituall Image of God.

Y/e

Now this Doctrine of Gods Image briefly and compendiously proved in all parts, is of excellent use.

First this discovers the *infinite riches of the bounty of God* passing all bounds; and declares his goodnesse to be like a great deep which can never be founded, in that he hath overcome all our evill and malice towards him with his great goodnesse to us, and and when wee had forfeited our being, and his Image in which he created us good and perfect with all naturall perfections, and did justly deserve to degenerate and be turned into the Image

I.
Riches of
Gods
bounty to
man,

of

of the Divell, and to become in the likenesse of his malice, and and misery; he out of his owne meere mercy and free grace and bounty, did give his Sonne, and the Sonne did freely undertake to humble himself, to become a *second Adam*, made in a *better Image*, even an *heavenly* and *spirituall*, that he might not onely suspend the execution of Gods just sentence upon mankind, and procure to the first *Adam* and all his posterity the continuance of their *naturall* being for a time, and of some reliques of the Image which they had wholly forfeited: but also might renew a *great number* chosen out of mankind, and restore them to a better, even an *heavenly Image*; by transforming and changing them into his *spirituall* and *supernaturall Image*, and making them conformable to it, and *partakers of the Divine nature* by the mysticall dwelling and powerfull operation of his spirit in them. Here is that which may dazle the eyes of men, and the sight of Angels, when they looke into it; and which may astonish all hearts of men, and confound all humane reason, when they thinke of it, and heare it preached; That God *infinitely just and holy*, to hate and punish Sin, should, by our evil, and Sin committed against him and his just will and Law, take occasion to be more good, and to shew greater goodnesse to us; and when wee deserved, to have *no being* but in Hell and eternall misery; hath raised us up to the *spirituall state of grace*, from which we cannot be hurled and cast downe by all the powers of darkenesse, and by which wee shall ascend to the blessed state of Heavenly and Eternall glory. Here is love *surpassing all knowledge*, the depth whereof wee may admire, and adore in silence; but neither can our hearts conceive, nor our tongues expresse the fulnesse thereof.

Secondly, this former discourse shewes, what a vaine and foolish thing it is for Christian people, to be so wedded to the opinions of godly learned men in all points, which have beene formerly received and commonly beleaved; or to be so strongly conceipted and perswaded of their full understanding and perfect knowledge of all the Scriptures, and of all truth taught in the written word of GOD; that whatsoever they have taught, and commonly held, they will cleave too till death; and they will receive and embrace no truth, nor any exposition of any Scripture, which hath not beene before observed,

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taught and published in the Sermons and writings of the godly learned Ancient Fathers, and the soundest *Orthodox* moderne Divines. I confesse the Scriptures alone, dayly read and heard by men of ordinary capacity and learning, are able to make them *wise to Salvation*; For the way to life may easily be discerned by their guidance, and direction. But there are degrees of knowledge, and divers measures of gifts; and when a man knoweth enough to bring him on in an ordinarie way to life, yet there is still more knowledge to be learned, and a greater *depth of knowledge* to be found in the Scriptures which are doubtfull, obscure, and more hard to be understood; and many new expositions of divers places, which more plainly and fully confirme *solid truthes* formerly beleevd; which he that searcheth out and discovereth, doth thereby get more strength in faith, and growth in grace, and more spirituall joy and comfort, and runs on faster and more speedily and steadfastly in the way to Salvation. Wee see here for example, the common opinion of Ancient and moderne writers to goe curreant; that there is but one kind of Image of God in man; and that the Image unto which Christ restores us, is the very same in which *Adam* was created; that *Adam* had power by that Image to obtaine Heavenly glory, and to grow up to that estate, which the elect Saints come to in Christ; that Christ restores no more but that which *Adam* lost, and unto which he should have attained after some time of continuance in innocency; that he was created in holiness as well as Christ, and true Christians are, and so partaker of the Holy Ghost. And when any thing is taught out of the Scriptures to the contrary, many mouthes, even of more learned men, are opened to gainsay and oppose: And yet you see the Scriptures more narrowly sifted do teach most plainely to the contrary, and have not any plaine speech tending to prove these common opinions: yea the Scriptures which are alledged for them, & are so applied & expounded, do prove the contrary, if they be well weighed and considered with a cleare judgement, not forestalled with prejudice and partialitie: wherefore let us wholly depend on Gods word, and not on mens reason or judgement to subject either the Scriptures or the sense of them thereunto; and let us still more and more thirst after increase of knowledge and understanding of Divine truths.

truths hid in the harder places of Gods written word, knowing that these are the last times wherein *knowledge shall be increased*, as wee read, *Dan. 12. 4.* Let us not consider the *Person* which preacheth and teacheth, but *what* is by him taught. If new expositions and Doctrines, not formerly taught, yea crossing the common opinions, be proved by better grounds and clearer evidence of Scripture, and tend more to advance other saving truthes, to beate downe errours, and to increase Piety, and godly affection in men; let men take heed, and beware of rash opposition and gaine-saying, lest they be found to fight against God, while they stand too much for the authority of men, though such as have beene holy and godly servants of Christ, and famous in their generations.

Act. 5.

Thirdly, this doctrine of Gods Image in *Adam* doth both discover and also minister strong arguments whereby to confute divers erroneous opinions much dissenting, and dissonant from the solid truth and word of God, to wit, not onely these mentioned before, but others also; as, that Gods Image was onely originall righteousness or justice, and that the naturall faculties of Soule and Body did not concur to it; that the whole Image of God in *Adam* was utterly lost by his fall, and is quite abolished till it be repaired and restored by Christ, with divers others of the same stampe; concerning which I finde many hot disputations among the learned; all which appeare superfluous, if this doctrine were well weighed, and made a rule whereby to measure them; for it will, like a just measure, shew which of them come short, and which goe too farre beyond the truth and true line of holy Scriptures.

Vse 3.
Of confutation of erroneous opinions.

Lastly, in this wee see as in a cleare glasse the dignity and excellency of humane nature, above the nature of all other visible creatures, in that he was made completely in Gods Image, and conformable to God, and like to him in his whole frame, and in all faculties of Soule, and parts and members of body: And let this stirre us up to walke worthy, and becomming such a nature and frame, and labour to keep both our whole Soule and Spirit, and all members of our bodies unspotted and unstained with sinne, which is the defacing of Gods Image: and let us reverence Gods Image in other men, especially seeing it is repaired and made of a better.

Vse 4.
Excellency of man to be hence noted.

better kind by Christ, and above all take heed of cruelty and of defacing Gods Image in any part, by cutting of members and mangling the bodies of men, especially of Gods Saintes whose bodies are Temples and Tabernacles of God by his Spirit.

Thus much concerning the first externall worke of God, the creation and the state wherein God created man, and wherein the state of Innocency did consist.

CHAP. XVI.

Of the actual providence of God. The Object of it. What the word signifieth: in 3. things. Proove that there is a providence: by Texts, and Arguments. Description, shewing what it is: demonstrated in the parts, and branches of it. Providence generall and speciall: Acts of it. Speciall providence in saving the elect by Christ, what: and in what parts. Uses.

THe next great externall worke of God after the creation, is his *actual providence*, by which hee doth rule and dispose all things created, and doth order all actions which are done, and all events which come to passe in the World, to the manifestation of his glorious goodnesse.

Object of
provi-
dence.

This great worke of God doth reach through all other externall works, which are done either by God himselfe or any other; and doth comprehend within the compasse of it all Gods works which hee doth in the World, whether they bee works of *wisedome and power* in ruling and preserving his creatures, or workes of *justice* in punishing and destroying, or workes of *mercy and grace* in redeeming repairing and saving the World; and in bringing his chosen to eternall blessednesse. Yea there is no worke done, nor any event which comes to passe at any time, or in any age of the World; which God doth not *over-rule and order* by his providence. For, as hee is infinite in wisedome and power, able to decree and ordaine from all eternity all things *most wisely*, and to create and bring to passe all things according to the counsell of his will by a *mighty hand of power*,
which

which cannot bee resisted. So also hee is *wonderfull in goodnesse* and bounty, to *provide*, most carefully all things needfull in abundance, for the *being and welbeing* of his creatures, and to order governe and dispose all things *good and evill*, most wisely to the good of his elect, the iust punishment and destruction of the wicked, and to his owne glory,

Wherefore that wee may better understand this point, and proceed profitably in the handling of it. We are first to consider the *signification of the name*, and the true sense of the word; And after to insist upon the thing it selfe, and to define and describe this actuall providence of God.

The word *providence* is sometimes taken in a *large sense*, and signifies Gods care and respect of all creatures; both in decreeing, and ordaining their being and all things which befall them, and in executing his eternall decree according to the counsell of his owne will; for in all these things God did shew a provident care and respect.

What the word signifies.

Sometimes the word is used *more strictly* and that three ways.

1.

First, for the *provident care and respect* of God in *decreeing things* for the best, that they should so come to passe as they have done, or shall doe at any time hereafter, of this *providence* the Apostle speaks *Hebr. 11. 40.* where hee saith, God having *provided some better thing for us, that they without us should not bee made perfect*, this may bee called Gods providence in *willing and decreeing*.

2.

Secondly, it signifies Gods *provident care*, which hee shewed in the *creation of the World*, and all things therein. For hee first created things above which could subsist, and bee perfect by themselves without the inferiour elements and the creatures in them, as the highest heavens, and their inhabitants the *Angels*; then hee created the visible heavens, which might bee ready by their light to bee of use for other things below in such measure as was needfull; then hee created the spacious regions of the aire, through which that light might shine to other elements, and all creatures which hee was about to create in them; and before hee created any living creatures, which could not well subsist nor move themselves without greater light then that

that of the naked heavens, hee created the Sun, Moone, and Starres, which might both give light sufficient to those creatures, and also might cherish and comfort them and all other things, which were made to serve for their use. And before hee created mankind male and female in his owne image, fit to rule under him in the inferiour World, hee prepared and made ready for them all creatures, which they might rule over; all kinds of delicate food in great variety and abundance, and a Lordly palace and place of pleasure wherein to dwell, in which he put them so soone as they were created. As God in all this shewed his *provident care* for man and all creatures, to make them every one perfect in their kind with naturall perfection in the creation: so I have noted this his *actuell providence* in the severall passages of the creation and have unfolded it so farre as for the present was necessary.

3. Thirdly, this word is frequently used to signifie Gods *provident care* in ordering and governing the whole created World, and preserving all creatures therein, and in disposing every thing which doth befall them and come to passe in the World, to some good end, according to the counsell of his owne will. This is the *actuell providence* which now comes to bee distinctly handled, and unfolded in the next place after the creation.

Prooffe
that provi-
dence is.

But before I come to describe this *providence* of God, and to lay open the nature, object, severall parts and kinds of it, I hold it necessary to prove clearly out of the holy Scriptures, that there is in God such a *providence* and *provident care*, which hee doth shew and exercise in the ruling and governing of the whole World, and ordering, and disposing all things to their severall ends; And that God is not a carelesse, sleepeie and slumbering one, who doth neglect, and not see, regard, and care for any things here below, as some blind fooles, desperate *Atheists*, and wicked Men have imagined and spoken, as the *Psalmist* sheweth, *Psalmes* 10. 11. 13. and 94. 7. who say, that the Lord doth not see, God hath forgotten, hee hideth his face, hee will never see, nor regard, nor require what is done among men in the World.

For the manifest prooffe of Gods providence, I will first rehearse some notable *testimonies*, even plaine texts of holy Scripture, which being laid together may minister to us sufficient

cient matter, and occasion, to describe and set forth the actual providence of God, and all things wherein it doth consist, and which thereto belong.

Psalme 14. 2. The Lord looketh downe from heaven upon the Children of men to see if there bee any that doe understand and seeke after God. Texts of Scripture which set forth Gods actual providence.

Psalme 33. 13, 14, 15. The Lord looketh from heaven, hee beholdeth all the Sons of men, from the place of his habitation, hee looketh upon all the inhabitants of the Earth. Hee fashioneth all their hearts alike, hee considereih all their works.

Psalme 34. 15, 16. The eyes of the Lord are upon the righteous, and his eares are open unto their cry. The face of the Lord is against them, that doe evill to cut off the remembrance of them from the Earth.

Psalme 36. 6. Thy iudgments O Lord are a great deepe, thou preservest man and beasts.

Psalme 104. 27, 28, 29, 30. All living things wait upon the Lord, that hee may give them their meat in due season. Hee giveth to them, and they gather it; hee openeth his hand, and they are filled with good, when he hideth his face they are troubled, when hee taketh away their breath they dye and returne to their dust; when hee sendeth forth his Spirit they are created, and hee renneweth the face of the Earth.

Psalme 113. 5. Who is like unto the Lord our God, who dwelleth on high. 6. Who humbleth himselfe to behold the things that are in Heaven and in Earth. 7. He raiseth the poore out of the dust, and lifteth the needy out of the dunghill, that he may set him with Princes.

Psalme 138. 6. Though the Lord be high: yet he hath respect to the lowly.

Job 12. 7. But aske now the beasts, and they shall teach; and the fowles of the Aire, and they shall tell thee. 8. Or speake to the Earth, and it shall teach thee; and the fishes of the Sea shall declare unto thee. 9. Who knoweth not in all these, that the hand of the Lord hath wrought this. 10 In whose hand is the soule of every living thing and the breath of all mankind.

2 Chron. 16. 9. The eyes of the Lord run to and fro through-
out

out the Earth, to shew himselfe strong for them whose Heart is perfect.

Isa. 41. 22. and 43. 8, 9. The Lord proveth himselfe to bee the onely true God by his provident care over all things, and his foresight and prediction of things which afterwards hee bringeth to passe; and that Idols are no Gods, because they cannot do any such things.

Matth. 6. 26. Behold the fowles of the Aire, they sow not, neither doe they reap, nor gather into barnes; yet your heavenly Father feedeth them.

Matth. 10. 29, 30. Are not two sparrowes sold for a farthing, and not one of them shall fall on the ground without your Father; But the very haire of your head are all numbred.

Hebr. 4. 13. All things are naked, and opened to his eyes, neither is there any creature, which is not manifest in his sight.

1 Pet. 5. 7. Cast your care upon him for hee careth for you.

These texts laid together doe abundantly shew Gods actual providence, and the extent of it to all things created, and doe Minister to us every Doctrine which concerns the object, parts, and kinds of it.

And besides these Scriptures, wee have strong Arguments to prove the actual providence of God.

Arg. 1. First, hee who is the Omnipotent Creatour, Lord, and Possessor of Heaven and Earth, and all things therein, infinite in wisdom, knowledge, goodnesse, mercy, justice, must needs have a provident care to order, rule, dispose, and preserve all things which belong to him: Now such a one is God, as I have abundantly proved before in unfolding his attributes; hee is infinite in power, wisdom, knowledge, goodnesse, and the like; the Creatour and supreme Lord of all things. The whole World is his, and all things therein belong to him; *Psalm 50. 12.* Therefore, undoubtedly, hee hath a provident care of all, and an eye and hand in ordering all things.

Arg. 2. Secondly, the workes which God doth, and the things which hee brings to passe in the World, doe shew his wise care and providence. Hee giveth raine in due season for a blessing

sing to his obedient people; & he withholdeth it from the wicked for a iust punishment, & makes their heaven as brasse, & their Earth as iron; he blesseth men in their basket and store, & in the increase of their cattell, and the fruite of their ground; and he againe for sin maketh fruitfull lands barren, and destroyeth their cattell with murraine and with thunderbolts, *Levit. 26. Deut. 28. Job 12. 12. Psalm. 107. 34.* By him Kings are set up to rule, and Princes and Iudges to execute iustice, and to judge, not for themselves but for him, *Prov. 8. 15. 2 Chron. 19. 6.* He breaketh downe and shutteth up, and none can resist him, hee leadeth counsellors away spoiled, and maketh Iudges fooles; Hee looseth the band of Kings, and poureth contempt upon Princes; Hee increaseth he nations and destroyeth them, hee enlargeth the nations and straiteneth them, *Job 12. 14.* and all Kingdomes are disposed by him, *Dan. 2. 37.*

Thirdly, the miracles which God worketh by them who call upon his name, and the extraordinary things which come to passe, whercof there is no naturall cause, nor any cause at all but his owne will, and pleasure, and provident hand do prove the same. The miracles and wonders which hee shewed in Egypt and the wildernesse, so often as *Moses* called and prayed unto him: His staying of the Sun for a whole day at *Ioshuah's* prayer, *Iosh. 10.* His thundering on the Philistines at the prayer of *Samuel*, *1 Sam. 7. 10.* His raising of the dead at the prayer of his Prophets and Apostles, *1 King. 17. 2 King. 4. and Act. 9.* His giving of heroticall gifts, strength, and courage beyond all humane reason to some men for the deliverance of his oppressed People, as to *Samson*, *David*, and his worthies, and divers others. All these shew Gods watchfull care over the World, and his actuall providence, ordering and disposing all things.

This point thus proved, as it serves to discover the impiety, profanenesse and desperate blindnesse of *Epicures*, who utterly reiect and deny the whole providence of God; and those desperate Atheists, such as *Caligula*, *Nero*, and others, who scoffed and derided all them who taught and beleevved it; and those heathen Philosophers, who held that God had no care or respect of things under heaven, but blind fortune ruled here below; and.

and all things here are *casuall* and come by chance: So it admonisheth us & all men to beware of giving way to such *doubts and feares* of infirmity which their owne corrupt flesh, or *Satan* by means thereof doth suggest into their hearts to weaken & destroy their faith in Gods Providence: Let no man admit such a thought into his heart, That God hath *forgotten to be gracious*, and that it is *in vaine to serve God*: there is *no profit in walking humbly before him*, in keeping his ordinance, in mens purging their hearts, and washing their hands in innocency; because they that worke wickednesse and tempt God doe prosper, and they who deale trecherously are set up, and exalted. But above all, let us abhorre all presuming conceits, that all things come to passe by *blind chance*, and God doth not see nor regard our wicked thoughts, purposes, and practises; neither will hee call us to account for them. For what is this, but to deny the Lord to be God? It is even the way to pull speedy wrath, and vengeance on our owne heads.

Gods providence being proved, *that it is*: I proceed to shew by way of plaine description what it is; and wherein it doth consist. The summe of which description is this.

Descripti-
on of Gods
actuall
provi-
dence.

The actuall providence of God is Gods exercise of his wisdom, power, goodnesse, iustice, and mercy in ruling, ordering, and governing the whole World, in watching over all his creatures with a carefull eye, in doing all good, and permitting all evil which are done in the World; and in disposing all things, good and evil, to the manifestation of his glory, and the eternall salvation of his elect in Christ, according to his owne eternall purpose and the counsell of his will.

This description consists of two maine and principall parts. The first sheweth, what Gods actuall providence is in generall, in these words, *Gods exercise of his wisdom, power, goodnesse, iustice and mercy*. The second sheweth the speciall nature of it, and the speciall things wherein it doth consist, and whereby it is distinguished from all Gods other outward actions, and exercises of his wisdom, power, and goodnesse. This is comprised in the rest of the words.

Part I.

First, it is *Gods exercise of his wisdom, power, goodnesse, mercy and iustice* and in this it agreeth with the creation, and all other out-

outward actions of God, for every such action is either an exercise of his wisdom, or of his power, or of his goodnesse, or of his mercy, or of his justice, or of all, or the most part of them all together. And indeed Gods actuall providence beareth sway in all his outward actions, which hee doth either immediatly by himselfe, or mediately by the ministry of his subordinate instruments; and it also over-ruleth and disposeth things which are evill, which are not done by God himselfe moving the doers of them; but cometo passe by the permission and sufferance of him, wittingly, and willingly suffering his creatures to abuse the power which they have from him. This point is manifest by the Lords owne words, *Isa. 45. 7.* where hee saith, *I forme the light and create darknesse; I make peace, and create evill; I the Lord do all these things:* And by that speech of the Prophet *Amos. Chap. 3. 6.* *Shall there be evill in a City, and the Lord hath not done it,*

The true sense and meaning of which words Saint Augustine *Enchiridion* doth notably expresse; where he saith, *nothing is done, unlesse God omnipotent doth will that it be done, either by doing it himselfe, or suffering it to be done; for it could not be done if he did not suffer it; neither verily doth he unwillingly without or against his will: but willingly and with his will suffer every thing to be.* To which purpose hee hath divers other speeches; as that God being good would not suffer any evill to be done, unlesse as he is omnipotent he could bring good out of them; neither is that done without Gods will which is done against his will; that is, his word and approbation.

In the second maine part there are divers speciall branches shewing the speciall things whereby Gods actuall providence is distinguished from his other outward actions. The first is, that it consists in Gods ruling ordering and governing the whole World, and watching over his creatures with a carefull eye. The second, that it comprehends in it Gods doing of all good, and his permission, and suffering of all evill. The third, that by it God disposeth all things, which are done in the World to the manifestation of his glory, and the eternall salvation of his elect in Christ. The fourth and last is, that it is no other exercise of wisdom, power, goodnesse, mercy, and justice, but

but in *executing things* which hee hath decreed from all eternity, even ruling, ordering, and disposing all things wisely after the counsell of his owne will.

1. For the first point to wit, that God exerciseth his actual providence in *ruling, ordering, and disposing*, the whole World and all therein as supreme Lord, King, Iudge, and Ruler thereof; the Scriptures abundantly testifie, as *Gen. 18. 25.* and *Psalms. 50. 6. Psalm. 82. 1. and 2 Chron. 19. 6.* where God is said to bee the Iudge of all the Earth; yea the Iudge both in Heaven and Earth, who sitteth chiefe among all Iudges and is with them in the iudgement. Also in those places where the Kingdome, Dominion, and Rule over all is said to belong to God, and hee is said to bee the King which reigneth and ruleth all to the utmost ends of the Earth, yea to be a great King above all Gods; and the onely potentate King of Kings and Lord of Lords, as *1 Chron. 29. 10, 11. Psalm. 10. 16. and 29. 10, and 4. 27. and 95. 3.* and his Kingdome is said to rule over all, *Psalms. 103. 19.* and that not for a time, but from generation to generation, *Psalms. 145. 13.* It is he who setteth bounds to the tumultuous Seas beyond which they cannot passe, *Iob 38. 8. Psalm. 104. 9.* and ruleth over the raging waves, *Psalms. 89. 9;* and stilleth them when they arise. And that hee hath a watchfull eye over all creatures, even to preserve man and beast, it appears *Psalms. 36. 6.* and that as his eyes are upon them that feare him, and hope in his mercy to deliver their soule from death, and to keepe them alive in famine, *Psalms. 33. 18. 19* So his face is against them that doe evill, to cut off the remembrance of them, *Psalms. 34. 16.*

2. The second point is, that Gods providence is exercised both in the *doing of all good*, and in *permitting, and suffering wittingly and willingly all evill*, which commeth to passe in the World, and so it consists of two parts, *action, and permission.* This also is fully proved and confirmed, *Isa. 41. 23. and 45. 7.* where the Lord proves himselfe to bee the onely true God by *disposing all things*, both *forming the light*, and *making peace* by his active hand and power; and also *creating evill and darknesse*, by permitting and giving up the Divell and his wicked instruments to abuse his power, which hee hath given them to doe evill and

to worke wickednesse as wee see in *Pharaoh* whose heart hee is said to *harden*, yea and to *raise him up*, by giving him up to his owne lusts, and into the hand of *Satan* who hardened him and made his heart obdurate; so that the more God plagued him with great plagues, which naturally tend to breake a stout heart, and to pull downe pride, the more did his corruption rise up and rebell, and the more did *Satan* stirre him up against God, and his people; and made him run desperatly into the devouring gulfe of destruction. Wee see this also in Gods permitting *Satan* to afflict *Iob*, and to tempt him to blasphemy by stripping him naked of all that hee had; tormenting his body, and battering his soule with fore temptations of his wife and friends, and with *skaring dreames* and terrible visions as wee read, *Iob* 1. and 2. and 7. 14. Also the Apostle in expresse words affirmeth, that God being provoked by mens wilfull sins, doth in just wrath give them to uncleannesse through the lusts of their owne hearts, and to vile affections and a reprobate minde to worke all iniquity with greedinesse, *Rom.* 1. 24, 26, 28. and doth give them the Spirit of slumber, eyes that they should not see and eares that they should not heare, *Rom.* 11. 8. not by putting such a Spirit into them, so as hee sheddeth his Spirit on men through Christ, but by suffering *Satan*, the Spirit of lying, and of all blindness and wickednesse to enter into them (which hee would doe into all men, if God did not restraine him); and by casting them out of his protection; as wee see in the evill Spirit which vexed *Saul*, and in the lying Spirit which deceived *Ahab* by entering into his Prophets and speaking lyes by their mouths, *1 Sam.* 16. 14. and *2 King.* 22. 23. And thus wee see, that in all evils of sin Gods providence is exercised by way of voluntary permission. But as for all good things which come to passe, God hath in them an approving will, and a working hand, and worketh in men both to will and to doe; yea every thought and purpose of good, *2 Cor.* 3. 5. *Philp.* 2. 13. and without him we can doe nothing, *Ioh.* 15. 5. So that in all morall duties, and in all good and godly workes, God worketh in men by his Spirit immediately, and giveth them hearts will and power to doe them, and they are but his instruments to performe these good things, as *Ioseph* professeth ascribing all his piety and charity which

hee shewed in nourishing his bretheren and their families to God. And all naturall good things, God worketh either *immediately by his owne hand alone*, as in the creation, whercin hee gave being to all things without any meanes at all: or *by instruments and meanes* which hee himselfe hath first created, hee giveth light by the Sun, Moone, and Starres, and by them, and the whole Heavens which are turned about by his counsels, and by their *influence* hee refresheth and nourisheth all creatures on Earth; and also doth by them both use *correction* and shew *mercy*, *Iob* 37. 12, 13. and *Matth.* 5. 45.

There are besides these other things, which are good and profitable, not *simply* in their owne nature, but *by accident* and in some respect, as for example, for men to abstaine from marriage and from begetting children for the increase of mankind is not a thing naturally or morally good in it selfe, being a refraining from the use of Gods ordinance; but yet in case of *urgent necessity*, when Gods Ministers and Servants doe live in times and places of *persecution*, and are driven to flee and wander from place to place naked, and destitute of meanes, whereby to maintaine Wives, and Children; Saint Paul tells us, it is good for a Man to live single, and not to touch a Woman, *1 Cor.* 7. 1, 35. for by this meanes he shall avoid much *distraction*, and more freely attend the service of God. Also for men to fast, and afflict their bodies by abstaining from comfortable nourishment, and necessary food for a time is not *simply good* in it selfe: but yet it is profitable for taming the proud and rebellious flesh, and for furthering of our *humiliation* in times of private and publike calamities, when Gods hand is heavy upon us, or upon our Land, and the feare of his threatening judgments which hang over our heads doe terrifie us, these and such like are called *good things*, that is, profitable, expedient, and by accident, and in some respect and condition good.

Other things there bee which in their owne nature are *evill and hurtfull*, and evils of affliction and punishment, as crosses of Gods people, and plagues which though they hurt and destroy the outward man and the flesh, yet by God grace they worke to the saving of their soules, and the amendment of their lives as wee read *Psalme* 119. 67, 71. and *1 Cor.* 5. 5. and *II.* 32. and

and in that respect are called *good*. And the plagues and destructions which befall the wicked, which to them are dreadfull and wofull evils and curses; but as they tend to the deliverance of Gods Church from their persecutions and oppressions; to the purging of his land; and the magnifying of Gods justice and power; so they are *good* in the issue and event, and in respect of Gods purpose intending good by them.

Now in all these, God hath an *active and working band*, as well as a permitting will; and his actuall providence ruleth in them. Hee gives men the gift of continency, and power over *their owne wils to live single*, and to make themselves *Eunuches for his Kingdomes sake* as our Saviours words shew, *Matth.* 19. 11, 12. and the words of the Apostle, *1 Cor.* 7. 37. Hee calls upon men in his word, and by his grace stirres them up to fasting, weeping, mourning, and afflicting of their bodies for the greater humiliation of their soules. *Joel.* 1. 14. and 2. 12. and *Zach.* 12. 10. Hee doth sometimes by his owne hand afflict his people when hee sends among them *some diseases* which are the stroke of his hand. *Job* 36. 18. and *Psalme* 39. 10. and by his *owne immediate band* hee strikes and consumes the wicked; *Job* 34. 25, 26. as wee see in the drowning of the old World, in the destruction of *Pharaoh, Ananias, and Saphyra*, and divers others. Sometimes hee doth by good instruments afflict and punish his people, and plague and consume the wicked; as by his *Angell* hee punished *Israels* sin and *Dauids* pride. *2 Sam.* 24. 17. and destroyed the host of *Senacherib*, *2 King.* 19. and smotte *Herod*, *Act.* 12. And by *Joshua, Moses, David*, destroyed the *Canaanites* and the *Philistines*, and other enemies of his Church. Sometimes by evill instruments hee afflicteth and punisheth his owne people, and plagueth and destroyeth the wicked; by *Abalom* and *Shimsi* hee punished *David*, and by wicked *Jehu* hee destroyed the wicked family of *Ahab*; by *Satan* and the wicked *Sabeans* and *Chaldeans* hee afflicted and tryed *Job*; and by the proud King of *Ashur* hee punished *Israel* and *Judah*, and destroyed the Idolatrous nations as appeares *Isa.* 10. where hee is called *the rod of Gods wrath*, and proud *Nebuchadnezzar* is called *his servant* in punishing his people the Iewes, and destroying the obstinate among them, and in crushing the

wicked nations, *Ier. 25. 9.* For he in ~~whom~~ *all doe live, move, and have all being.* *Act. 17. 28.* gave to those wicked Kings power and might; and though their owne lusts, and insatiable desire and ambition stirred them up, and so the act was in the wicked themselves, yet hee over-ruled and disposed their malice to performe his purpose, and to execute his most just judgments.

And thus wee see, that Gods actions are most wise and just in those evils which hee executeth by wicked instruments, and that which they doe with a wicked mind and for an evill end; God doth justly give them power to doe, and permits them to abuse his power, to their owne ends, when hee purposeth to direct all to a good end, and so doth. And therefore though no evill is done in the World, but by his providence; yet is hee *no author or efficient cause* of sin: the sinfulness of the action is of the evill instruments and the power of it, and the disposing of it to good, that onely is Gods. And although men who are limited by Gods law, may doe no least sin or evill for a good end, that greatest good may come thereof, and if they doe, it is sin in them; yet God, who is supreme Lord of all, and whose will is the rule of all righteousness, and who by his omnipotency can raise out of the greatest evill a farre greater good, and can make the Devils malice and mans fall, the occasion of bringing Christ into the World, and a way to shew his infinite goodnesse and mercy in saving and redeeming his elect, and to magnifie his glorious power and justice in their eyes, by destroying the wicked with eternall destruction, the sight whereof brings them to a more full fruition of his glory, and makes them farre more sensible of his goodnesse to them, and of their owne eternall blessednesse; hee may doe what seemes good to his heavenly wisdom: and *evill* so farre as he willeth it, and hath an hand in the ordering of it, is no sin, but doth more shew his goodnesse, and unsported purity, and holinesse.

The third thing is, that God by his actuall providence *disposes* *all things* which are done in the World, to the manifestation of his glory, and the eternall salvation of his elect in Christ. The glory of God is two wayes made manifest by his actuall providence.

First,

First, in a more generall way, by a more generall providence. Secondly, by a more speciall way, which is called his speciall providence. Gods actuall providence is generall or speciall. I.

First, by the generall, the whole World is ruled by an universall motion, and all things in the World, every one according to the proper nature and naturall disposition and inclination of it. For, as the Apostle saith, *Hee giveth to all life, and breath, and all things; and in him wee all live, move and have our being, Act. 17. 25, 28. Hee by his mighty word sustaineth all things, Hebr. 1. 3. His name is excellent in all the World, in which he sheweth his glory, Psalme 8. 1. The Heavens declare his glory, and the firmament sheweth his handy-workes: day unto day uttereth speech, and night unto night sheweth knowledge; and that by the Suns going round about the World, and discovering by his light all things from one end of Heaven and Earth to another, Psalme 19. 1, 2.*

This generall providence appeares, First, by his consecration of things. Secondly, by his destruction of so many as hee in his just will and judgement thinks fit. Thirdly, by his governing of all things according to his eternall counsell, and just will.

First, hee doth universally conserve and uphold all things in the World, by the light, motion and influence which hee hath given to the heavens in the creation; which are continually turned about by his counsels, that they may doe whatsoever hee commandeth them upon the face of the World in the Earth, *Job 37. 12. Hee maketh his Sun to shine on the evill and on the good, and sendeth raine on the iust and uniuert, Matrh. 5. 45. Hee giveth food to all ffeeth, Psalme 136. 27. Hee giveth meat to the beafts, and feedeth the young ravens which crie, Psalme 147. 9. He provideth for the fowles of the aire their food, though they neither sow, nor reape; and cloatheth the grasse of the field, Matrh. 6, 26. 30.* Gods conservation of his creatures.

This conservation is, first, by succession. For when any creatures passe away, hee maketh others of their race and kind to succeed by a continuall generation and propagation, as it were by a continued creation. The forming and fashioning of men in the wombe is ascribed to him, *Iob 10. 8, 9, 10. and 31. 15.* I. By Succession.

and *Psalms* 139. 13. So that as men and other living creatures dye; their off spring and progeny succeed in their place, and by this meanes, *he doth renew the face of the Earth*, *Psalme* 104. 30. and not only one generation of living creatures passeth away, and another commeth in the place, so that the earth is alwayes replenished; but day and night succeed continually by the going and returning of the Sun; and the winde whorleth about continually going and returning according to his circuits; *The waters doe all run into the Sea*, and yet the Rivers are supplied by springs which come from the Sea, by secret passages under the Earth, as the wise Man sheweth, *Eccles.* 1. 4, 5, 6, 7.

1. By mutation.

Secondly, hee preserveth all things univerſally by changing mutable things from an evill to a good, and from a lesse good to a better condition. *Hee girdeth the weake with strength*, *Job* 12. 18. *1 Sam.* 2. 4. *Hee maketh the barren wombe fruitfull*, *Psalme* 113. 9. *Hee turneth the wildernesſe into standing pooles of water*, and dry ground into water springs, and maketh the barren desert a fruitfull field, *Psalme* 107. 35. *Iſa.* 41. 18. and 51. 3. *Hee raiseth the needy out of the dust*, and lifteth up the beggar from the dunghill, *1 Sam.* 2. 8. and *Psalme* 113. 7. And because the univerſality of creatures cannot bee preserved without Gods carefull keeping and preserving every particular; therefore God hath an eye to every singular thing, and his provident hand is reached forth to every one of them, in so much that our hairens are numbred; and not one small sparrow can fall on the ground without him, *Matth.* 10. 29, 30. *Hee cloathed the grasse of the field*, even every Lillie, *Matth.* 6. 30. *Hee reckons up our teares*, *Psalme* 56. 9. and is with every one in his going out and coming in; in his downe sitting and uprising, *Psalme* 139. 1. 2. *Iſa.* 27. 28.

2. Gods destroying of creatures.

Secondly, his generall providence appeareth, and is exercised in the destruction which hee himſelfe according to his just will bringeth upon the whole Earth, or upon whole Nations and Cities, or upon ſome notable persons. The destruction of the whole World in the dayes of Noah came by his hand and providence, for hee ſaid, *Behold I will bring a flood of waters and will destroy all flesh*; *Gen.* 6. 13. and hee foretold his purpose so to doe an hundred yeares before.

And

And the destruction of *Sodome* and *Gomorrha* was by fire which hee rained upon them, *Gen. 19.* Hee smote *Egypt* with plagues and destroyed the first borne, and also *Pharaoh* and his host, *Exod. 12.* and *14.* *Psalme 135. 10.* And the *Canaanites* by *Joshua* and *Israel*, *Josh. 10.* and *11.* and *Senacheribs* host. *2 King. 19.* And the murmuring *Israelites* together with *Corah*, *Dathan*, and *Abiram*, *Num. 16.* *Vzzah*, *2. Sam. 6. 6.* *Herod.* *Act. 12.* and many others. By this destroying, and abolishing of men and other creatures, and by his consuming and wasting of them; by smiting the earth with barrenness, and sending pestilence, and warre, hee makes men know, that hee is *Jehovah the righteous Judge*, and the Nations to see and feele that they are, but mortall men as the *Psalmist* testifieth, *Psalme 9. 21.* and *46. 11.*

Thirdly this generall providence is scene in his government of all things, according to his owne just will and good pleasure; Hee doth after a generall manner rule inferiour things by the light and influence of the Heavens, and of the Sun, Moone, and Starres; By the Sun hee rules the day, and by the Moone and Starres hee governes the night, *Psalme 136. 8. 9.* And as his eyes are upon all things, and upon all the wayes and workes of men; so hee fashioneth their hearts, *Psalme 33. 15.* Hee keepeth the waters of the Sea within their bounds beyond which they doe not passe, *Psalme 104. 9.* Hee hath a set time and season for every thing, and for every purpose under Heaven, *Ecclef. 3. 1.* And this government hee exerciseth by motion and direction of motions; and by cohibition.

Gods governing of his creatures.

First, by motion, for hee moveth all things, not onely the mindes & wils of men by turning their hearts at his pleasure, *Ier. 12. 24.* *Act. 17. 28.* *Psalme 105. 25.* and *Prov. 21. 1.* but also things without life by a naturall inclination, which hee giveth to every thing in his kind as the *Psalmist* sheweth in the Sun, Moone, and Starres, the windes and the waters, *Psalme 104. 19. 25.*

And as hee moveth every creature, so hee directeth all their motions as appeares, *Psalme 37. 23.* *Prov. 20. 24.* *Ier. 10. 23.* In so much, that what men do with a wicked mind, & for an evill end, God turns it to the contrary, & brings good out of it. *Iosephs brethren*

And by direction of all motions,

theren intended his hurt & destruction in selling him for a slave; God turned it to his honour, and to the saving of them and much people alive, *Gen. 50. 20.* *Pharoh* rose to magnifie himselfe against God, and his people: God so ruled and directed his rage and furie, that hee shewed his power in him, and magnified his name in all the Earth; by turning *Pharaoh's* fiercenesse to his owne praise and glory, and to *Pharaoh's* destruction, *Exod. 9. 16.* The Jewes out of malice and envie crucified and murdered Christ: God out of his death raised life, and made his death, which they devised for his shame and ignominy, a glorious triumph over the Divell and all the powers of darknesse, and a way to exaltation, *Act. 2. 23.* They hardened their hearts to persecute the Apostles, and to drive the Preachers of the Gospell out of their land, and to quench the light thereof: God turned this their hardnesse and fall to the salvation of the Gentiles; for by this meanes the Gospell came to bee preached in all nations, *Rom. 11. 11.* Wicked heretiques raise up heresies to corrupt Gods Church, and God so orders their doings, that they who are approved, are thereby made manifest, and come to shine as lights in the midst of a perverse generation, *1 Cor. 11. 19.* Pauls troubles and persecutions were intended for the overthrow of the Gospell: God made them fall out to the furtherance of it, *Phil. 1. 12.* The *Philistines* invaded the land of *Israel*, with purpose to doe mischief to *Israel*, and to wast their land: but God directed this motion of their hearts, and by his providence appointed it as a meanes to recall *Saul* from pursuing *David*, when hee had inclosed him on every side; and so saved him to bee a Saviour of *Israel*, and a destroyer of the *Philistines*, *1 Sam. 23. 27, 28.*

2 By cohibition.

Secondly, God governs the World and all things therein by cohibition, that is, restraining, and hindering the actions and motions of creatures, in his wisedome and by his power, when hee thinks it fit. Hee with-held *Abimelech* from touching *Sarah* *Abrahams* wife, that hee might not sin, and staine himselfe ignorantly, *Gen. 20. 6.* Hee suffered not the destroyer of the first borne in *Egypt* to enter into the house of any of the *Israelites*, *Exod. 12. 23.* Hee kept back the waters of *Jordan* from running downward, so that it was dried for *Israel* to passe over on foote, *Ios.*

Iosh. 3. Hee restraineth the influences of Heaven, and the clouds from raine, and makes the Heavens as brasse, and the Earth as iron, for the punishment of wicked transgressors, and rebellious people, *Deut. 28. 13. Iob 26. 8. and 38. 31.* Hee bringeth the counsell of the heathen to nought, and maketh the devices of the people of none effect, *Psalme 33. 10.* Hee withheld Laban from his evill purpose of hurting Jacob, *Gen. 31. 42.* And his terrour restrained the Cities round about, so that they pursued not after Jacob's Sons to take revenge on them, for the slaying of the Shechemites, *Gen. 35. 5.* And by his Spirit he forbad Paul and his companions to preach the Gospell in Asia, *Act. 16. 6.* In a word, as hee doth by a generall governing order all things universally and all events, even the heavens, the Earth, the Seas, Winter, Summer, and all seasons of the yeare, men and beasts, and makes an harmony and concord among things which are contrarie, tempering, moderating and keeping them in their proper places, and doth set up and pull downe Kingdomes & states, *Dan. 2. 37. and 4. 25.* So hee rules every singular creature and every singular event, turning harvest dayes into a tempestuous time of thunder and raine; as when hee terrified Israel to shew them their sin in asking a King, *1 Sam. 12. 16.* So that wee need no further prooffe of this point. Let that which is before said and proved, suffice to shew how God by a generall way of providence actually disposeth all things to the manifestation of his glory.

The speciall way by which God manifesteth his glory is by Gods speciall working things, and by ordering, ruling and disposing them to ciall providence. the revealing of his glory, more specially in the salvation of his elect in Christ, which divines doe call his speciall providence.

This providence God exerciteth by his Son Christ, as hee is the Mediatour, Redeemer, Saviour, King, and Head of the Church universall; and by his Spirit sent forth in the name of Christ, and shed on the elect abundantly through him in their regeneration. This confits and sheweth it selfe in all the gracious benefits and blessings which God bestoweth upon men for salvation; and in the judgements which hee executeth on his enemies, the wicked, by which hee delivereth his Church out of

of their cruell, bloody persecuting and oppressing hands; and doth magnific and declare his justice and power, and more fully reveale and communicate himselfe to them for their greater blessednesse.

Described.

The brieve Description of this speciall providence which I conceive to beemost plaine is. That it is Gods exercise of his wisdom, power, iustice, mercy, and all his goodnesse in executing his speciall decree of predestination, by which hee ordained all the elect both Angels and men to eternall blessednesse; and all the rest to eternall destruction, and wihall did decree all the meanes which serve and tend to bring every one of them to their severall ends; and by which in the time appointed they are all brought to their decreed end according to his eternall purpose, and the counsell of his will.

In the large prosecution of this point of Gods speciall providence, wee have just occasion offered to lay open all the rest of the great works of God, which fall within the compasse of the Divine art of sacred Divinity. For they all are contained under these two maine heads, to wit: 1. The *meanes* which serve for the effecting, and obtaining of the utmost end of reasonable creatures unto which God hath ordained them. 2. The *end* it selfe the manifestation of his glory more specially in the eternall blessednesse of his elect, which blessednesse doth consist in the eternall fruition of God in all his glory; and the sense thereof is exceedingly increased by their beholding of the eternall misery and destruction of the ungodly, their escape and deliverance, from which whole they consider and remember their joy and rejoycing shall bee doubled.

For in all wise providence there is a good end purposed, intended and decreed, and a provident ordaining, ordering and actuall disposing of the meanes which are necessary for the obtaining and effecting of that end, and therefore the speciall providence of God who is most wise and provident; infinite in goodnesse and power, must needs bee exercised in doing the most excellent workes, and in ordering and disposing them according to his eternall counsell and decree, to the best, and *most excellent end* of all, which is the fourth and last point in the Description of Gods actual providence.

Now

Now the meanes which God hath ordained for the *manifestation of the glory of his grace and goodnesse* in the eternall blessednesse of his elect they goe before in execution; though the end is first in Gods intention. And therefore they come to bee handled in the first place. And they all may be reduced to two maine heads. The first is *mans fall*; The second is *mans reſtauration*.

In the fall of man, five things come to bee considered: First, the *Commandement* of God at which man stumbled, and which the Divell made the occasion of mans fall. The second is the *fall it ſelfe*, what it was, and wherein it did conſiſt. The third is the *ſtate of rebellion*, into which man did fall. The fourth is the *multitude of evils*, which did accompany and follow mans ſin and fall. The fifth is the *ſmall reliques of good*, which remained in mans nature after his fall.

The Commandement of God is plainly laid downe, *Gen. 2. 16, 17.* And therefore I will firſt inſiſt upon that portion of Scripture, and after will proceed to the deſcription of the fall, as it is laid downe in the third Chapter.

But before I proceed further, let me conclude this Doctrine of Gods actuall providence with ſome uſe and application.

First, it is matter of admirable comfort to all true Chriſtians and faithfull people of God, in that the Lord whom they have choſen for their God, their rocke and confidence, is ſo wiſe and provident above all; ordering and diſpoſing all things which come to paſſe in the World in wonderfull wiſedome and by an omnipotent hand to his owne glory and the ſalvation of his elect in Chriſt. Whatſoever good cometh at any time, it is the gift of God; and all good bleſſings and benefits which they receive and enjoy from any hand or by any meanes, they are ſo many tokens and pledges of his love and fatherly care, and of his eye of providence watching over them for good. And whatſoever evils of any kind breake into the World by the malice of the Divell, and the outrage of wicked men; they are no other, nor no more, but ſuch as God in his wiſedome and goodnesſe is pleaſed willingly to permit and ſuffer for a far greater good to his own peop'le; and as he over-rules them all: and hath ſet them their bounds beyond which they cannot paſſe; ſo he diſpoſeth and turneth

Who
learne also
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thankfull.

meth them all to his owne glory, and the manifestation of his justice and power in saving of his Church and people, and in confounding and destroying all his and their enemies, wherefore in times of peace, plenty and prosperity, when all good things and blessings of all sorts abound; Let us rejoyce and glory in the Lord and give him the praise of all, and offer up daily and continuall sacrifices of thankfulness with cheerefull hearts and willing minds; studying and striving with all our might, and to the utmost of our power; to use and employ all his blessings to the best advantage for his glory, the good of his Church, and the profit of our owne soules; being well assured, that these are his talents committed to our trust, which if wee by our faithfulness doe increase, wee shall in the day of account and reckoning, receive the reward of good stewards and faithfull servants, and bee received into the joy of our Lord.

But on the contrary, in evill and perillous time; when iniquity aboundeth sinnes of all sorts are increased; piety and charity are waxen cold, religion is scorned, the godly persecuted and oppressed, justice judgement and truth troden downe and trampled: Let us not faint nor feare nor bee dejected as men without hope; For the Lord our God, and our keeper is a provident God, his eyes neither slumber nor sleep; hee seeth and observeth all these things, and without his will and knowledge no evill can come to passe. As the Scripture saith of *Pharaoh*, to may wee say in this case; that even for this same purpose God hath raised up these wicked persecutors and outrageous sinners; that is in his just wrath hath given them up to *Satan* and their owne lusts to multiply sin and oppression, that he may shew his power in them, and make his justice glorious, and name famous throughout all the earth: When the nations rage, and the Kingdomes are moved, God can give his voice, and the earth shall melt and all the works of the wicked shall bee dissolved.

Use 2.
Terror to
the wicked.

Secondly, here is matter of terror to the wicked, both them who commit sins in secret, and presume to goe on in their lewd courses with a conceit, that none seeth nor taketh notice of their abominations; and also them who multiply their sins openly, and without feare increase their persecutions and oppressions, and vex and afflict the meeke of the Earth, and breake Gods people

people in pieces; thinking that they shall never bee called to account, and *putting farre from them the day* of reckoning: Behold here, the Lord who is the judge all the earth, is a most provident God; all their doings are *naked and opened to his eyes*, and he observes all their wayes and wicked workes; their power strength and greatnesse is from him, and he wittingly and willingly suffers them to abuse them to sin, and to oppression and wrong, and onely so long as he pleaseth, that when they have *filled up their measure*, hee may bring them to judgement, and may make them a skorne, derision, and footstole to the righteous whom they have scorned, hated and oppressed.

Thus much for the actnall providence of God.

FINIS.

